# The Outlook

Volume 84 Saturday, December 1, 1906 Number 14

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*THE OUTLOOK* is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The fourth issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

*PRICE.*—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

*POSTAGE IS PREPAID* by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

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*LETTERS* should be addressed:

*THE OUTLOOK COMPANY*
*287 Fourth Avenue, New York*

Chicago Office, 1436 Marquette Building

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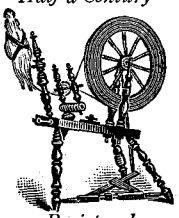
*Established Half a Century*



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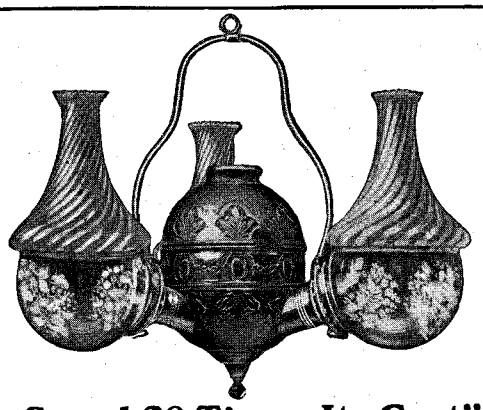

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# The Outlook

SATURDAY, DECEMBER 1, 1906


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*Mr. Root's Speech in Kansas City*

Secretary of State Elihu Root, in his address last week before the Trans-Mississippi Commercial Congress, turned over a page of American history and showed the country a clean white sheet upon which it should begin to write a new chapter. This speech should be published in pamphlet form and put upon the market, for it should be read by all commercial leaders and all students of current American history. We can here only give a hint of its outline. In the past our people have found ample scope for their energies in the development of our own territory, and we have been a borrowing Nation. We have now accumulated a surplus capital and have become a lending Nation. Coincident with this change is one in South America, which has passed from the stage of militarism into a stage of industrialism, and needs for that purpose increase in immigration both of laborers and leaders and large amounts of capital. Its people and its products are both different from our own; the one continent is complementary to the other. The relations between the United States and South America have heretofore been political; they should in the future be also commercial. The occasion for the Monroe Doctrine in 1823 has passed, but the principle remains, "as living in its force as an effective rule of conduct whenever occasion shall arise as it was on the second day of December, 1823." Still maintaining that doctrine, the time has come to follow the political relationship thus established with intimate commercial relationships. This must be done chiefly by individual enterprise. To do it successfully the American merchant should learn the South Americans' wants and conform his product to their wants; should have as agents men who speak the Spanish or the Portuguese language; should conform his credit system to that prevailing in the country where he wishes to trade; should establish banks, and so relieve American business in South America from the necessity of making financial transactions through Europe; should himself acquire and impress upon his agents respect for the South American character—and it is worthy of our respect; and should employ his enterprise in promoting the investment of American capital in South America under the direction of American experts—something which can be done with safety and profit, and is already done, but only to a limited extent.

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*Mr. Root's Advocacy of Ship Subsidies*

Thus far The Outlook heartily agrees with Mr. Root, and regards his address as that of both a prophet and a statesman. But when Mr. Root proceeds to argue for steamship subsidies, we part company from him, and for that reason we give more fully this closing portion of his address. "It is," he says, "absolutely essential that the means of communication between the two countries should be improved and increased. . . . Between all the principal South American ports and England, Germany, France, Spain, and Italy lines of swift and commodious steamers ply regularly," but there are now practically no steamship lines between the United States and South America. "The merchant who wishes to order American goods cannot know when his order will be received or when it will be filled. The freight charges between the South American cities and American cities are generally and substantially higher than between the same cities and Europe; at many points the deliveries of freight are uncertain and its condition upon arrival



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doubtful. . . . It is impossible that trade should prosper or intercourse increase or mutual knowledge grow to any great degree under such circumstances. The communication is worse now than it was twenty-five years ago." Two causes have led to these conditions: First, the higher wages and greater cost of the maintenance of American officers and crews; second, the granting of subsidies to steamship lines to promote commerce by European countries. Three remedies are proposed. [1] "A law providing for free ships; that is, permitting Americans to buy ships in other countries and bring them under the American flag." This "would be merely to sacrifice our American ship-building industry, which ought to be revived and enlarged, with American shipping, and to sacrifice it without receiving any substantial benefit." [2] "To establish a discriminating tariff duty in favor of goods imported in American ships; that is to say, to impose higher duties on goods imported in foreign ships than are imposed on goods imported in American ships." This experiment has been tried and failed, and to re-enter upon it would require the abolition of our commercial treaties with the principal countries of the world. [3] The adoption of ship subsidies; and this "is what must be done if we would have a revival of our shipping and the desired development of our foreign trade. We cannot repeal the protective tariff; no political party dreams of repealing it; we do not wish to lower the standard of American living or American wages. We should give back to the ship-owner what we take away from him for the purpose of maintaining that standard; and unless we do give it back we shall continue to go without ships." Mr. Root therefore urges the passage of the bill which has passed the Senate and is now before the House, which provides that the Postmaster-General may pay to American steamships, of specified rates of speed, carrying mails upon a regular service, certain specified compensation, amounting in the total to $720,000 a year. The Government is now making a profit out of its ocean mail service of over $3,000,000 a year. Mr. Root contends that it is legitimate to take one-quarter of those profits to establish an ocean mail service between North and South America. The Outlook's views in opposition to Mr. Root's on this question will be found on another page.

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*Self-Help for Indians*

In his report, made public last week, Mr. Leupp, Commissioner of Indian Affairs, discusses, among others, three important subjects. He urges, first, that Indians be allowed to lease their agricultural lands, under certain circumstances, "for longer periods than the five years to which they are limited now." At present the Indian who owns eighty acres "has at least sixty acres more than he knows what to do with." The only person to whom he can lease these for five years is somebody who is without capital and who will try to get as much as possible out of the land and put into it as little as possible. Mr. Leupp states that it is within his knowledge that if the Indian could lease land for twenty or twenty-five years, capitalists of large means would set up on the edge of one of the allotted reservations a great beet-sugar plant, develop the land, give employment to the Indians, train them in beet culture, to which the Indians take easily, and at the end leave the land in better condition than it was at the beginning. This policy of liberty, economy, and industrial training is one which would promote the development of the frontier country, and is in accord with the general Indian policy now adopted by the United States. We believe that Congress would do well to follow Mr. Leupp's recommendation. In the second place, Mr. Leupp suggests that the Indians themselves in certain cases might form joint-stock companies and operate their common estate. In this way both real and personal property which is now uneconomically administered would be more profitable, and at the same time would be a means for giving the Indians a business education. The shares of stock could be protected easily, as Mr. Leupp points out, so that they would not fall into the hands of irresponsible speculators. The idea is not new, but it appears for the first time with an official sanction. The

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third subject is that of the trust funds. Mr. Leupp believes that the first form of the Lacey bill, which authorized the President, in his discretion, to decide that the fund of any tribe should be allotted to individual members, is better than the present form, which provides that individual Indians, who are found to be responsible, shall have their shares allotted to them; but he urges the adoption of the Lacey bill in this form if it cannot be adopted in the other. All of these recommendations are in promotion of the policy which the friends of the Indian have all practically agreed upon; if followed, they will hasten the coming of the time when the Indians will no longer be dependent foreigners in the midst of unfriendly, and in many cases covetous, Americans, but will be, like the rest of us, American citizens, free to be wise because free to be foolish, with a chance to make mistakes and therefore with a chance to grow strong.

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*Twenty-five Years of Civil Service Reform*

No one who was present last week at New Haven at the annual meeting of the National Civil Service Reform League could have failed to be impressed with the occasion's significance. The League was celebrating a quarter-century of its existence. In 1881 the number of employees in the Federal service was about 110,000, and of these 14,000, or a little over one-eighth, were under civil service rules. Since then the number has increased to nearly 329,000, and the classified competitive service includes over 184,000 persons—two-thirds of the total number if unskilled day-laborers be admitted. So much for the quarter-century. As to the past twelvemonth in civil service, the most important event took place two weeks ago, and formed, of course, the principal announcement in the report of Mr. Richard Henry Dana, Chairman of the Council. At last, by executive order, Deputy Collectors of Internal Revenue are brought within the competitive classification. This is indeed welcome news, for there has long been evidence amounting to moral certainty that the appointments to the eleven hundred positions have been influenced by the very interests to be inspected. Thus the Federal Civil Service is now in capital condition. But there are still improvements to be made. Among the many recommended at New Haven we would select, first of all, that which would increase the salaries of the Civil Service Commissioners. The salaries are $3,500 a year, just as at first, when the service was less than one-thirteenth of what it is now and when the positions were mostly clerical instead of, as at present, requiring scientific knowledge and training and administrative ability of a high order. In the next place, it is a shame that the employees of the Senate and the House of Representatives at Washington should not be chosen by competition, unless, as recently suggested, we wish to keep them as they are for a while longer, so that the messengers and doorkeepers may serve as a living witness to the disadvantages and dangers of the old spoils system. In the third place, there ought to be a greater prospect of promotion within the Government service. As Secretary Bonaparte said in his address, it is increasingly suffering from the inroads of private employers, from whom competent subordinates are receiving the advancement not to be obtained from the Government. Again, the privilege of specifying the sex of eligibles in requisitions should be abridged. Men and women should be taken without discrimination, according to marks, except, of course, when both the head of the particular department involved and the Civil Service Commission hold that the duties of the position to be filled can properly be discharged only by a man or woman, as the case may be. President Gilman asked the question: Is it not time to urge upon the authorities of our universities and colleges to provide every year for the presentation of the merit system to the students under their guidance, by lectures, addresses, and discussions? The League could not celebrate the first quarter-century of its existence better than by advocating and urging that a better knowledge of the public service, its right principles and its varied requirements, should be conveyed through the colleges.

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*An Escape from Punishment*

In an editorial in the issue for September 29 The Outlook cited two cases as illustrations of the harm done by emphasizing technical procedure at the expense of justice. Concerning the second case, the People versus Parker, The Outlook said:

> The other case, reported in the Detroit Free Press, is that of a man convicted of killing his brother-in-law, but released on appeal. Was the prisoner proved to be innocent? Not at all. The judge before whom the man was tried discharged two juries after what the Supreme Court considered an inadequate effort to get them to agree. The Supreme Court in handing down its decision declares, "It is unfortunate that the respondent shall escape punishment for his crime." It is such cases as these that are creating, not only among the common people, but also among those learned in law, a demand for the reform of American criminal procedure.

This statement of fact, based on the report of the Detroit Free Press, was inaccurate. We are under obligation to Judge Claudius B. Grant, who wrote the opinion of the Supreme Court in this case, for a correct statement of the case. The trial judge discharged the first jury because they had failed to agree on a question, not of law, but of fact; but he made no attempt to get them to agree. The case, however, was not reversed on this ground; it was reversed because the trial judge discharged the second jury, evidently for fear that they would not render a proper verdict. After inquiry he had become convinced that some of the jurors "had read of and discussed this case before being called as jurors to a greater extent than their examination discloses," that persons interested in the progress of the respective sides of the case had attempted to influence the jury, and that opportunity had been presented for "communication and possible corruption." In reversing the decision the Supreme Court said:

> The record discloses no specific acts which showed a disqualification of any juror. In discharging the jury the presiding judge stated that "no direct proof of any wrongdoing had been presented to the court in sufficient volume to satisfy the court that any wrong had been actually perpetrated." He also stated to the jury that they were an average body of men in intelligence, honesty, and ability. No jurors were examined as to any misconduct, and nothing appears upon the record tending to show any misconduct upon their part. The record shows only the statement of the presiding judge, based on an *ex parte* investigation, in which it appears that neither the defendant nor his counsel were permitted to take any part, and the jurors were allowed no opportunity to defend themselves from any charge.
>
> Even under the language of the Constitution of Michigan (Art. VI., sec. 29), which is different from that of the Constitution of the United States and many other States upon the question of jeopardy, a jury impaneled, accepted, and sworn cannot be discharged except for inability to agree, or for some other overruling necessity which courts hold to constitute a mistrial.

As Judge Grant says, "The case was reversed and the prisoner discharged because the court held that he had been in jeopardy on the former trial and that no overruling necessity had been shown which justified the trial court in discharging the jury." The Supreme Court of Michigan in this decision acted in defense of the fundamental principle that no accused person shall be subject for the same offense to be twice put in jeopardy of life or limb.

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*The Loophole*

The Outlook is glad to give space for this correction. If there is a wrong to be righted, the reform will not be hastened by inaccuracy of statement. In this case, however, the correction does not, it seems to us, affect the main point, which is that in American legal procedure the fear of possible technical errors too often obscures the love of justice. The Outlook erroneously stated the nature of the technical error in the case of the People versus Parker; it remains true, nevertheless, that the ruling object in this decision was not the attainment of a just verdict, but the preservation of technical forms. The prisoner had not been acquitted, but had been clearly convicted of manslaughter; he therefore escaped punishment because his life or liberty was technically in jeopardy at least twice. This is made clear by this paragraph from the opinion of the Supreme Court:

> While it is unfortunate that the respondent shall escape punishment for his crime, it is essential, for the public safety and for the protection of accused persons, to preserve those forms of procedure provided by the

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constitution and the laws, and guaranteed to every citizen.

A careful examination of this decision shows that it rested upon a technical interpretation of what constitutes jeopardy. In saying this we do not undertake to criticise the Court. The fault may lie in the State Constitution or the laws. We do not presume to say. But it does seem clear to us that when legal procedure, whether based upon statute or upon judicial custom, forces a court to release a convicted prisoner of whose guilt the court is satisfied, there is need of some remedial measure for the protection of society against its own machinery of justice. Much danger would be averted if two principles could be clearly incorporated into law and implicitly observed: First, every prisoner when he is once convicted should thereafter be presumed guilty, and in order to earn release should be required to prove his innocence; second, every error of a court should upon appeal be presumed immaterial unless it is positively proved to have affected the verdict adversely to the prisoner.

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*A Judge's Comments*

In his letter to The Outlook giving the facts in the case cited above, Judge Grant rightly points out that "the constitutions and laws have not yet provided that all the evidence must be returned to the Court of Appeals" in order that the appellate courts, by weighing the evidence, "may determine that the prisoner is guilty, and that the errors could therefore not have prejudiced the jury," and reminds us that appeals are the subject of legislative control. He tells us that during his experience as trial judge in four counties for eight years he tried many criminal cases, including twelve or fifteen murder trials; that there were no delays and no trials long drawn out; that of the many criminal cases tried only four were taken to the Supreme Court; and that he was later convinced that the decision reversing one of these cases was right. In that case all the evidence was returned to the appellate court, and the sole question was whether, on the evidence, any crime was committed. The Supreme Court found that there was not. Nevertheless, he adds this significant paragraph:

> My experience as a lawyer and as circuit judge has convinced me of two things: (1) That the fear of convicting an innocent person is the bugbear used in behalf of criminals. The conviction of innocent persons is too rare to be a factor in the discussion. (2) That prompt trials and severe sentences of confirmed criminals are great preventives of crime.

In his opinion the indiscriminating exercise of the pardoning power has been extremely demoralizing. The Outlook is as eager as Judge Grant to see that the reform of the criminal law is based on the solid foundation of facts; on the other hand, The Outlook is gratified that this learned Judge agrees with it concerning the need of this reform.

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*The Relief Work in San Francisco*

At the annual meeting of the New York State Branch of the National Red Cross last week, Dr. Edward T. Devine, who went to San Francisco after the earthquake as the special representative of the Red Cross, delivered an address on the relief work there. He reported that the National Red Cross, the New York Chamber of Commerce, and the Massachusetts Relief Association have now decided to transfer the funds which they had collected, aggregating three millions of dollars, to the existing Relief Corporation in San Francisco. By this action these three great bodies have placed their final seal of approval upon the general system of relief which has been carried out in San Francisco. Dr. Devine characterized as false the general charges of graft, incompetence, and neglect which have been made against the relief administration, a characterization which, to those familiar with the facts, needs to be supported by no argument. The widespread charges that Mayor Schmitz and possibly others connected with the relief work had stolen from the relief funds are effectively disposed of by Dr. Devine's authoritative statement. In Dr. Devine's words: "Three things may justly be claimed: First, that from the very beginning the necessities of life were supplied in sufficient amount, and people did not suffer from lack of food or clothing or shelter.

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Second, the funds intrusted to the relief authorities were not wasted or stolen or misappropriated. Finally, there was from beginning to end harmony of action among the essential factors in the work done. The military authorities, the municipal authorities, the National and local Red Cross, the Finance Committee, the Relief Commission, and the Rehabilitation Committee were all integral parts of one plan; there was no serious friction, no working at cross-purposes." The total amount of the relief fund is nine million dollars, not including the Government appropriation of two and a half million, the donations of food, clothing, and other supplies sent to San Francisco from all parts of the country, and the various independent funds administered by individuals. There remains at the present time at the disposal of the Relief Corporation a little over four million dollars. Of this amount half a million dollars will be used for the care of camps, including the Home for Aged and Infirm which is being erected; half a million dollars for the relief of the needy other than those who will be sent to the Home, and for the care of the sick in hospitals, and for transportation, special food, and similar purposes; half a million dollars for the rehabilitation of families, enabling them again to occupy their individual homes, and for supplying them with furniture and utensils; half a million dollars, specifically provided by the New York Chamber of Commerce for the purpose, for rehabilitation in business, professions, and callings; half a million dollars for the rehabilitation of charitable institutions which have lost heavily by the fire and which are partly or wholly deprived of their income; a million dollars for providing proper housing and shelter for those now living in tents, basements, shacks, and other unsanitary and unsuitable places, including six thousand temporary cottages already in course of construction. Dr. Devine's statement of the present condition of the relief work and of the high plane of efficiency, honesty, and harmony on which it has been carried forward from the beginning is in pleasing contrast to the conditions existing in San Francisco's municipal government, and to the relations of the labor unions there to the work of rebuilding the city.

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*Oklahoma's Constitution*

The Legislature of Oklahoma has begun work on the Constitution for the new State, and a most perplexing problem it has. At the election the delegates chosen were Democratic by a large majority, and they have many dominant topics to consider in arranging the plans for the State's guidance. The varying conditions in the two ends of the State—the Indian Territory and Oklahoma—make the task more difficult. For instance, Congress provided that the Indian Territory must be without liquor-selling for twenty-one years; Oklahoma has large brewing interests and saloons. An effort will be made to extend prohibition to the entire territory. Probably the matter will be submitted as a separate section of the Constitution. Fortunately, the capital is fixed, Guthrie being named in the enabling act as the seat of government until 1913. The Indian allotments, the large amount of non-taxable land in the Indian Territory, the inequality of taxation and of valuation, the regulation of corporations—made doubly important by the entrance of the Standard Oil Company into the rich oil fields of the new State—all require careful study. Then the race question, which was a large factor in the election, must be settled. As a cotton-producer the new State has a large and increasing negro population. Doubtless this will be given definite treatment in the Constitution, care being taken not to overstep the bounds lest the President refuse to sign the document or the people to adopt it. Oklahoma has a rare opportunity to put into practice some of the good ideas in government that have been tried out in the other forty-four States. It has an ideal field in which to do this—a fertile and wealthy territory, a well-to-do and ambitious population with the largest percentage of native Americans of any State in the Union, an abundant supply of material in legislative procedure from which to select. Naturally, efforts will be made to incorporate im-

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practicable ideas and reforms that have never been tested in actual service; but enough good material is at hand to make the new Constitution a model of governmental functions. With the exception of the New Mexico-Arizona section, which has just refused Statehood on the terms offered, Oklahoma has the only chance to establish organic law at the beginning of things which has been given to a State for many decades. Its legislators should be wise enough to prepare a Constitution commensurate with Oklahoma's material greatness, based on modern conditions and latest information.

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*Mr. Jerome's Insurance Report*

Since the conclusion of the work of the Armstrong Insurance Committee, District Attorney Jerome has been quietly investigating the matters brought out by its inquiry, with a view to determining whether crimes had been committed in the conduct of the business of life insurance by the New York companies. Last week Mr. Jerome submitted to the Governor a report of the results of his examination of the affairs of the Mutual Life Insurance Company, with the statement that a report on the New York Life would be made at a later date. The facts revealed by the Armstrong Committee are divided by the District Attorney into certain general groups, each of which is discussed with regard to the statutes which may seem to apply to it, to the evidence which he has been able by painstaking effort to obtain, and to the possibility of making out cases which would insure a fair probability of conviction. These groups include exorbitant salaries, nepotism in the favoring of companies with which relatives of high officials of the Mutual Life were associated, excessive expenditure for legal expenses—including the possibility that these expenditures had been made for the purpose of bribery—campaign contributions, false statements to the Insurance Department, the relations of the Mutual Life to subsidiary companies, the participation of the company and of certain of its trustees in syndicate transactions, and the activities of Mr. Andrew C. Fields, who was nominally the head of the supply department of the company, but actually its chief agent for the influencing of legislation. In some of these cases Mr. Jerome found that evidence was not obtainable sufficient to connect any individual with the commission of an actual crime; in others, that while the acts of which he had complete evidence were undoubtedly morally reprehensible, there was no provision of the Penal Code which would apply to them; in others, that the only evidence obtainable was that of an accomplice in the act, which under the provisions of the criminal code must be corroborated by other evidence tending to connect the defendant with the commission of the crime. Several indictments have already been obtained against two officers of the company. In order to obtain these indictments it was necessary to accept the evidence of Mr. Andrew C. Fields as a State's witness and to promise him immunity for the crimes, if any, he had committed. His indictment was thereby removed from the realm of possibility. The report is thorough and comprehensive, and states with admirable clearness and brevity the conditions which made any further indictments in connection with the Mutual Life Insurance Company impossible. However rash Mr. Jerome may have been during his campaign in prediction and promise, his steadfastness in refusing to be moved to hasty action by public clamor against insurance officials, and in declining to attempt to secure indictments unless he had reasonable probability of being able to convict, has been the attitude of a high-minded and conscientious public officer.

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*An Illuminating Address*

Professsor Bigelow, Dean of the Law School of Boston University, in his recent address on the Scientific Conception of Law, gave an interpretation which is worthy the attention of a larger audience. Recommending especially the younger members of the profession to obtain this address and read it for themselves, we here give, for the lay rather than for the professional student, a hint of its fundamental principle. Law, says Dean Bigelow, is not merely nor

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mainly a matter of precedents; it is not truly founded upon precedent. The past governs itself; the present governs the present. Different principles govern the social fabric in different epochs, according to the social and economic forces which are ascendant in the epoch, so that the law of one period may be essentially different from that of another period. To understand the law of the past, the decisions of the courts and the acts of the legislature must be read in the light of the accompanying social history. This principle is strikingly illustrated in the history of the past; not less strikingly by the transition in our own time from the individualism of the eighteenth century to the more fully developed social order of the twentieth.

Let us come nearer home and put ourselves at the crisis of our own National birth, when it was proclaimed that all men are born equal. This was the preaching of the economists of England from Bentham on, and, prevailing here as well as there, brought in the era of equality, along the line of which all our decisions and statutes proceeded to run. By putting ourselves there we shall note another idea proclaimed by the same set of men, with, if possible, still greater emphasis, to wit, freedom of contract, along which line also our decisions and statutes proceeded to run. With what result? Let the controversy of last winter and spring in Congress, and the controversy still going on throughout the country, give answer. Freedom of contract proved the worst kind of delusion; it ran to gigantic monopoly, and threatens to-day, whether for good or ill I am not concerned as a teacher of law to say, the whole fabric of equality. Was freedom of contract a development of unfree contract, which the economists tore down? The economists made a great mistake in their dogma of freedom of contract, a mistake which has precipitated another conflict, at the crisis of which we now stand, trembling at the possibilities, even while we notice the new economists discarding the old error and trying to save the day.

This conception of law, as the embodiment of a present social will applicable to present social conditions, The Outlook believes to be fundamentally sound. It was interpreted by the same speaker and his associates in the volume "Centralization and the Law," and it is illustrated, though not formally stated, in the "Constitutional Decisions of Chief Justice Marshall," and was recognized and explained by The Outlook in its review of these two books in the issue of June 23, 1906. No lawyer will become great by a mere knowledge of precedents. He will be truly great only as he recognizes the principle which Dean Bigelow so effectively states, that the past does not govern the present, but the present governs itself. The object of the study of precedents is only to learn what the principles of justice were as interpreted and applied by the great legal thinkers to the social conditions of the past; the lawyer must then go on to use the instruction which he obtains from such a study of past precedents to interpret the principles of justice in the light of present social conditions and apply them to the problems involved in the life of to-day.

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*A Literary Event* When the Atlantic Monthly was founded, in 1857, it commanded two elements of success: it had what was practically an open field, and it had within call the most distinguished group of writers who have yet appeared in America. Its first editor, James Russell Lowell, gave the new magazine at the start that definite literary direction, that standard of literary excellence, that touch of literary distinction, which have always been its prime characteristics. Among Mr. Lowell's successors have been Mr. Howells, Mr. Aldrich, Mr. Page, and Mr. Bliss Perry. Its contributors have been men and women whose names are starred in the history of American literature. It has been singularly fortunate in combining loyalty to the highest standards with openness of mind and breadth of view. It has never succumbed either to the academic or the literary tradition, and has escaped the danger of being distinctively a Boston publication. Coming into existence when the center of literary interest was in New England and a large part of the most important literary production was from New England, the Atlantic has never been a sectional magazine; and during the last twenty years, when the United States has been fast becoming a Nation, it has understood the movement of the age and made itself representative of National interests. Keeping fast to the

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traditions of scholarship and literature, it has held its doors open to the latest comers and to the freshest methods. This constitutes its great claim upon the interest of the country to-day. No other magazine has stood so distinctively for literature, nor has any other magazine published more of the quality of writing which belongs to literature. Those who are in the habit of reading the English periodicals of all kinds recognize the ample store of scholarship upon which they draw, the large body of trained writers at their command, but fail to find in any one of them the literary feeling and the literary quality that have been so conspicuous in the pages of the Atlantic Monthly. There are many among the most critical who hold, not dogmatically, but as a well-grounded conviction, that, on the whole, the Atlantic Monthly is the best-written magazine in the English language. Special articles commemorative of this interesting anniversary will be published in the Atlantic Monthly during the coming year.

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*In Defense of the Babies*

To insure that the milk supplied to a city of four millions shall be pure is a problem requiring for its solution expert knowledge, efficient administration, and enlightened public opinion. At the "Milk Conference" held in New York last week medical experts, municipal officials, and molders of public opinion, assembled by invitation of the Association for the Improvement of the Condition of the Poor, the city's Health Department co-operating, discussed the problem, and by vote reached certain conclusions. As a food pure milk is invaluable; as a carrier of disease impure milk is a fearful menace. Particularly for babies, milk is both indispensable and dangerous. That is why, in the list of facts briefly given on the programme for the Conference, information as to the infant mortality of Manhattan Borough was given first. To reduce this mortality is to save life as truly as by averting a needless battle between armies. There are two ways by which milk may be made free from disease; one is by keeping disease germs out of the milk; the other is by killing them after they get in. Neither way is absolutely infallible; each way has its value; neither should be used as a substitute for the other. By inspection, by official destruction of condemned milk, and by authoritative blacklisting of unsanitary dairies, creameries, and shops, a vast deal can be done to secure a pure supply of raw milk. The city of Rochester, by employing this method and at the same time establishing itinerant stations for the education of farmers and sub-stations for the education of mothers, has reduced the infant mortality (children under five years) from an average during the decade 1887–97 of thirty-three per cent. of the total mortality, to an average, during the period since 1897, of twenty per cent. This has been done at a cost for a year of one thousand dollars over receipts. As Dr. Goler, the Health Officer of Rochester, said, this has been done for rich as well as poor; and, as he commented, the baby of the rich is also worth saving. The other method of killing the harmful bacteria can be practiced by pasteurization. This, if it is genuine, consists of heating the milk to a temperature of 155° F. for thirty minutes, or 167° for twenty minutes, and then cooling it rapidly. Pasteurized milk has been dispensed in New York City by Mr. Nathan Straus. The result has been as striking in its way as the effect of the other method in Rochester. The Rockefeller Institute followed closely the history of children fed on this pasteurized milk, and compared them with children fed on unpasteurized milk. In winter the difference was not marked; in summer, in contrast to the ordinary mortality and sickness among children, of the 145 fed on the milk from the Straus Stations only nine did badly and none died. False pasteurization, however, as practiced by concerns for keeping milk from souring, was at the Conference generally acknowledged to be valueless if not actually dangerous. Many other points, such as municipal infants' milk depots, model shops, education, and legislation, were discussed. One fact deserves special attention. Dr. Lederle, Health Commissioner in Mayor Low's administration, testified that the milk supply of New



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York is better now than ever, the conditions in creameries and dairies are improved, and the Health Department is doing more. The head of the milk inspection, who was present, confirmed this testimony by the clearness, sanity, and frankness of his answers to many questions. His personality as well as his words strengthened one's belief in the essential soundness of American democracy even in its most experimental aspect—that is, in municipal government.

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*The Crapsey Judgment*

In May last the Rev. Dr. Crapsey, a prominent Episcopal rector in Rochester, was tried before an ecclesiastical court in the Diocese of Western New York, and, by a verdict agreed upon by four out of five members, adjudged guilty of heresy in his teaching concerning the miraculous birth of Christ and his physical resurrection and ascension, and ordered to be suspended from exercising the functions of a minister until such time as he should satisfy his ecclesiastical superior in the diocese that his belief and teaching conformed to the Apostolic and Nicene creeds as received by the Episcopal Church in America. From this judgment Dr. Crapsey appealed to the Court of Review, which met in New York in September and heard arguments and examined the evidence submitted in the first trial. This Court has now determined, by unanimous concurrence of its members, "that the judgment of the trial court should be affirmed, and it hereby affirms the same." The text of the decision of the Court of Review has not been made public, and it is necessary to postpone full expression of opinion until later. It is believed, however, that the Court has not dealt with the questions of doctrine at issue or with the policy of the Church in the matter of creedal interpretation, but has passed judgment only on the correctness of the procedure of the lower court. Readers of The Outlook will bear in mind that Dr. Crapsey has been found guilty of heresy, not by the Episcopal Church, but by a court in a single diocese—the Diocese of Western New York. At this stage of this very interesting case The Outlook contents itself with reiterating its strong conviction that the trial of Dr. Crapsey was most unfortunate and short-sighted, and that it can bring forth only mischief; that heresy trials are in the nature of things obsolete; that the Church is strong enough to permit the frankest kind of thinking within its own borders; that discussion touching its faith and practice ought to go on within the Church and not outside; that no Church can afford to be suspected of unfairness, and that no condemnation by a court organized as was the court which originally tried Dr. Crapsey can command public respect and confidence, however well-meaning its members may be. The Diocese of Western New York has lost a golden opportunity of practicing the method of the Master. There have been very free thinking and very great latitude in the matter of ritual in the Diocese of New York for years past, and by a wise restraint and a judicious attitude heresy trials have been avoided, and the Episcopal Church has made an immense gain in influence and authority. When the Church learns to be brave and free, to treat error in the spirit of Christ, and to deal with all men in love, there will be an end of heresy and a new chapter in religious progress.

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*The New York Conference of Religion*

The New York State Conference of Religion has for some years held its annual meetings in the university towns of the State. This year it met at Schenectady, November 12 and 13, by the joint invitation of the Ministers' Association and Union University. Next November, by a similar invitation, it is to meet at Poughkeepsie. At Schenectady its motto, "Religions are many, Religion is one," was emphasized by giving one-fourth of its programme to a question of large and increasing practical importance in New York—the mutual relations of Judaism and Christianity. Covering this question two topics, "Religious Unity in Practice" and "What Different Religions Owe to One Another," were presented by Jewish and Christian speakers

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in addresses and subsequent discussion. In these the spirit of religious brotherhood was strongly manifested to sympathetic audiences, verifying President Raymond's words in his address of welcome: "The time has surely come for us to recognize that there is but one God, but one kingdom of heaven, and that all who fear God and work righteousness are one, whatever name they give to God, under whatever form they seek to worship him." "Few," said the Schenectady Gazette, "who have spoken from any pulpit in this city have done more to awaken the conscience of the people than this noted Jewish rabbi"—Dr. Stephen S. Wise, of New York. The point he eloquently pressed was that the churches and synagogues must stand together for the law of God against the evils of the time. Dr. Maurice H. Harris, rabbi of Temple Israel in Harlem, urged the same point, declaring that different religions owe it to each other to aid each other in combating evils that they alike condemn. On the Christian side the churches were pointed to the immediate duty of brotherly effort to melt the icy barriers of prejudice which many centuries of persecution by nominal Christians had piled between Judaism and Christianity. The bearing of such utterances upon the project started that same week in the Episcopal diocesan convention, to begin a mission to Jews who have lapsed into agnosticism and atheism, is easily perceptible. In any such good work Jews and Christians have a common interest; in their union lies its strength. The larger part of the time was given, as usual, to the moral and social concerns of religion—"The Revival of Conscience," "Public Service as a Moral Vocation," "Religion and Social Progress," "The Ethical Conception of Money," "Religion and Wealth," "The University and Religion"—the last-named topic presented in a noble address by President Rhees, of Rochester. The Proceedings of the Conference are published in serial pamphlets, beginning in February. These can be obtained from the Secretary, the Rev. W. B. Allis, Mount Vernon, New York, and are well worth reading both for the subjects and methods of treatment.

*Church Controversies in Great Britain*

Matters of moment to British churches are being shaped more or less slowly. The controversy between the United Free Church of Scotland and the little faction of reactionaries to whom the legal right to its twenty millions of property was adjudged by the House of Lords is now for the most part settled by the Commission appointed by Parliament for that purpose last year. The competency of the claimants to administer the trust involved in the property dictated the judgment of the Commission. This restores to the "United Frees" their theological colleges in Edinburgh, Glasgow, and Aberdeen, awarding to the "Wee Frees" only a block of office buildings in Edinburgh sufficient for their college, with $15,000 for equipment, and an annual $15,000 for its maintenance. The foreign mission funds and property are also mainly given to the United Frees. The wholesale spoliation of the "heretics" which the Wee Frees began after their legal victory in 1904 has thus been redressed and brought to an end. The bitter controversy of the past four years in England over sectarian religious teaching in schools supported by the taxpayers threatens to be more embittered by the attitude of the House of Lords. By a majority of 192 a bill amending the Education Act of 1902 passed the House of Commons in May. Its main points are that no public money is to be granted for distinctively Church teaching; no religious tests are to be required of State-paid teachers; only simple Biblical teaching (undenominational Bible lessons) is to be allowed, with attendance non-compulsory if parents object. The Lords, by a large majority, while disclaiming intention to wreck the bill, have adopted amendments which undo all this. In so doing they have rejected the wise advice of the minority, which includes the Bishops of Hereford and Ripon, not to provoke the revolutionary spirit which in former days has threatened to "mend or end" their House. Leaders of the Commons have already intimated that they will not submit to any nullification of a plain mandate of the people by hereditary

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legislators. Speaking for the Government to that effect, Mr. Asquith has compared the bill as amended by the Lords to an amendment of the Ten Commandments by inserting *not* in all that are affirmative, and omitting *not* in all that are negative. In case of a deadlock between the Commons and the Lords on this bill, the Commons, having the exclusive control of the public purse, could carry the day by simply refusing to vote any money for sectarian teaching in the schools.

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*The Congo Again*

Two events of the past week have brought the Congo into public notice again. One was the interview granted by Sir Edward Grey, the British Secretary for Foreign Affairs, to a delegation concerning the inhuman conditions in the Congo. Sir Edward is reported to have said that if negotiations with Belgium proved futile it would be the duty of Great Britain to summon a conference of the Powers. Of course apologists for the King of the Belgians have charged that British interest in this matter is not humanitarian, but commercial and political. Now they have a chance to say the same thing of the United States. This chance has been given them by the other of the two events to which we have referred. This is the announcement of concessions for the development of the rubber industry, copper mines, and railways in a large part of the Congo. The capitalists interested in the American Congo Company include Mr. Thomas F. Ryan, the Messrs. Guggenheim, John D. Rockefeller, Jr., Harry Payne Whitney, and Edward B. Aldrich, son of the Rhode Island Senator. There have been three bases on which American intervention in the Congo has been urged: first, the moral responsibility incurred by the United States in helping to form the Congo Free State; second, the right to put an end to alleged violations of the treaty giving the United States trade privileges in the Congo; and, third, humanitarian interest. The first basis is insecure, because the United States declined to sign the agreement under which the Powers created the Congo Free State; the second is now attacked by these concessions to American capitalists; the third basis, however, can be destroyed only by a reform of the government of the Congo. Unhappily, the course of King Leopold does not afford any promise that such reform will be forthcoming.

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*A Mexican Monte Cristo*

It is announced that Pedro Alvarado, the celebrated Mexican multi-millionaire, proposes to spend $10,000,000 a year in making poor families happy—building them comfortable homes and giving them a better outlook for the future. Ten million dollars Mexican amounts to half that sum in our money. It represents an enormous benefaction, comparable with those of Mr. Carnegie. Pedro Alvarado is one of the most picturesque figures in Mexican life, one who might well have stepped out of the romantic sixteenth or seventeenth century history of that country. A decade or more ago he was a young and penniless peasant in the important mining district of Parral in the State of Chihuahua. He chanced to discover a silver mine that proved one of the richest in the world. It has yielded many millions, and there is no computing the treasure it holds. Alvarado, although an illiterate man, proved to have a level head and much common sense. Instead of entering upon a course of riotous living, he proceeded at once to develop his property. Ever since he has been fairly "rolling in wealth," and has refused offers of enormous sums from mining syndicates that sought to acquire his mine and develop its possibilities to the utmost. Whatever there was in it he wanted to get out himself, he said. His career as a magnate has been spectacular to a degree. It is related of him that his first self-gratification was to indulge himself in clothing of the costliest description. That, however, was a modest extravagance for a man of his means. Riches did not spoil him. He achieved a sound business sense, but that did not harden his nature. Of course all sorts of sycophants and would-be parasites gathered about him, but he appears to have parted with little of his

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money on such scores. He was kindly and generous, however, and he is said to have looked after all his humble old friends and placed them beyond any danger of want. He developed a fine public spirit. Besides building himself a palatial home, he erected a magnificent church and other public buildings for his town. He was animated by the laudable desire to see his money doing some good while he lived—a high pleasure which it seems strange that many more rich men do not give themselves. Probably the greater part of the stories that have been circulated about his doings and his intentions have little or no foundation in fact. A few years ago, for instance, it was announced that he had proposed to pay off the national debt. The story was denied at the time, and it seems doubtful if the recent report of another offer to that effect has any better foundation. It seems a pity that public benefactions involving enormous sums, like that just reported of Pedro Alvarado, could not be broadly and wisely considered to the end of accomplishing their purpose in the most complete manner. Five million dollars a year is a magnificent sum to become available for public purposes. Expended in the way proposed, it will doubtless provide many a poor family with a happier future. But, after all, it would be but a drop in the bucket compared with the amount of wretched poverty in Mexico that would be hopeless of relief by any benefaction of that class, even if all the Rockefellers, Rothschilds, and others of their kind should club together for the purpose. But should five millions a year be used for the endowment of, say, a series of industrial or technical schools throughout the country, with provisions for their most enlightened administration, thousands upon thousands of Mexican youth through generations upon generations would be given the means to make the best of their natural abilities. That would mean prodigious additions to the national wealth, even making Alvarado's bonanza mine a bagatelle in comparison. It would likewise mean in the aggregate thousands of families living in comfort, with the cultivation and refinements that well-being implies, where one is benefited by direct gift, according to the plan reported. If the statement concerning Alvarado's desire to pay the national debt should prove to be true, it is to be hoped that President Diaz, or others near him who might be approached for the purpose, would take the opportunity to point out the possibilities for higher benefactions which such wealth involves. In a country so flourishing the debt can take care of itself. But wise application of such resources to public ends would make immensely for the increased prosperity of the whole people.

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*Australian Affairs*

The threatened secession of an Australian State is described by a well-informed correspondent of The Outlook as "all a bit of bluff over a railway." When Western Australia was a separate colony, it occasionally expressed a desire to have railway communication with the Eastern States, but took no very active steps to procure the same. It entered the Federation with the hope that the Commonwealth would build the railway. By a plurality of one, the Senate recently defeated the bill authorizing a survey for a Federal railway. This delay, for it means only delay, excited a private member of the Western Australian Legislative Assembly to move a declaratory resolution that the union had proved detrimental to Western Australia and that the question of withdrawing from the Federation should be laid before the electors. This was hurriedly passed by a vote of 19 to 13 members. The bill was neither brought in nor supported by the State Government, nor has it yet been indorsed by the Upper House. It is a noticeably Australian feature that neither party for a moment considers the alternative of private enterprise, the only point in dispute being whether the railway shall be built by the two States primarily interested, Western Australia and South Australia, which could, had they chosen, have built it at any time these twenty years, or whether it shall be built at the cost of the Commonwealth. There is certainly, however, a strong feeling in Australia that the first transcontinental railway line should follow the course of

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the transcontinental telegraph line northwest from Adelaide to Port Darwin, instead of west from Adelaide to Perth or Coolgardie. If the former is constructed at an early date, the fact will probably retard the western line. The financial arguments in favor of the diagonal line across the continent are that it crosses better country and would sooner pay its way, besides materially shortening the distance to the East and to Europe.

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## A Just Act

The Outlook's remarks upon what it calls the "drastic but necessary discipline" of the three companies of negro troops in Texas do not seem to go to the root of the matter. The three companies were dismissed in a body by the President, upon the recommendation of General Garlington, because a few of their number had undoubtedly committed crime in Brownsville, and others of their number, some of whom undoubtedly knew who the criminals were, would not name them. The dismissal of all would be sure to hit the criminals and those who shielded them. The question is whether this "drastic" discipline would have been deemed "necessary," and would have been exercised, if these three companies of soldiers had been white men instead of black men. Does The Outlook believe it would have been? I do not believe it, and clearly the vast majority of the colored people of the country do not believe it. They are not at this moment criticising drastic army discipline; they are criticising discipline which they believe inequitably applied—applied in a wholesale and indiscriminate manner which they believe would never mark dealings with white soldiers in similar circumstances. Had some white soldiers, in a period of race friction in Brownsville, killed a negro, and the battalion not have united in penitence, would this result have followed?—that is the question.

I cannot resist the conviction that the South Carolina birth and breeding and recent Philippine activities of General Garlington, whose judgment apparently the President simply adopted and indorsed, justify the suspicion which our colored fellow-citizens so generally feel that this procedure is "drastic discipline" plus race prejudice. I shall be very glad, in common, I know, with many others, to be assured that there is no ground for this suspicion; and if The Outlook is in position to state that General Garlington is a soldier who faithfully accepts the Constitution of the United States in its spirit and purpose, it will render a public service and throw real light upon the situation.

Has race prejudice been allowed to dictate or inspire the action of the National Government? Nobody, surely, would readily impute race prejudice to the President; but many of our colored brothers do suspect that the report upon which the President acted was not an unprejudiced one. Do we not owe to them a searching inquiry? I do not think there is any disposition to hasty condemnation; but I think there is a very widespread and earnest demand for more light.

EDWIN D. MEAD.

Boston, Massachusetts.

We make this letter an occasion for a statement of the principles which should determine the judgment of the country upon the dismissal of the three companies of negro troops in Texas.

1. The President has absolute authority, conferred on him by the Articles of War, which, enacted into statute by Congress, form a part of the law of the land, to discharge any enlisted man whenever it is deemed desirable. Such discharge may be either honorable or without honor. Discharge without honor should not be confounded with dishonorable discharge, which can only be given pursuant to the sentence of a general court martial. The Judge-Advocate-General of the United States army, in his "Treatise on the Military Law," enunciates the principle that "the Government may terminate at pleasure an enlistment, without regard to the soldier. It is essential to the discipline and efficiency of the military establishment that the Government should 'not only have, but should be able to exercise, this power without question or controversy and at its discretion.'"

The Act of Congress of August 1, 1894, provides that "no soldier shall be again enlisted in the army whose service during his last preceding term of enlistment has not been honest and faithful." It is within the discretion of the Secretary of War, and of course, therefore, within the discretion of the President as his official superior, to decide, for the purpose of enlistment, what was the character of such previous service.

It is within the civil power of the President, given to him by Congress, to prescribe such rules as may disqualify a soldier, discharged without honor, from employment in the Civil Service.

It is incontrovertible, therefore, that the President had full authority and power to issue the order "discharging,

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without honor, every man in Companies B, C, and D in the Twenty-fifth Infantry, serving at Fort Brown, Texas, on the night of August 13, 1906, and forever debarring them from re-enlisting in the army or navy of the United States, as well as from employment in any civil capacity under the Government."

2. There is, in our judgment, no reason whatever for regarding this action as having any relation to the race issue. There is no reason for doubting that a battalion of white soldiers, had they acted in the same spirit, would have been subjected to the same discipline. There is no reason for thinking that the investigation of the negro troops by Major Blocksom, Lieutenant-Colonel Lovering, and Brigadier-General Garlington was in the slightest degree affected by race considerations.

3. The full report of the affair, which has just been published, shows that the investigation was thorough, and, in our opinion, that the conclusion arrived at by the investigating officers was amply justified by the evidence. In that report General Garlington, who is the Inspector-General of the Army, said: "After due opportunity and notice, the enlisted men of the Twenty-fifth Infantry have failed to tell all that it is reasonable to believe they know concerning the shooting. If they had done so, if they had been willing to relate all the circumstances—instances preliminary to the trouble—it is extremely probable that a clue sufficiently definite to lead to results would have been disclosed. They appear to stand together in a determination to resist the detection of the guilty; therefore they should stand together when the penalty falls." The Army Regulations provide that the discharge without honor may be resorted to when a soldier has "become disqualified for service, . . . in character, through his own fault." We believe that this condition had arisen, through their own fault, in the case of the men of the Twenty-fifth Infantry, and that their discharge was right and just.

It is true that college students often refuse to give information to college authorities respecting acts of disorder perpetrated by some of their number. It is true that college sentiment, including that of Annapolis and West Point, sustains such refusals. Whether such refusal is justified or not it is not necessary for us here to consider. We doubt whether there is any one who would attempt to justify it, in a college, if the acts of disorder included murder. In any case, it is not justified, and it ought not to be permitted, in the army. For the army is an organization provided, paid, equipped, and maintained for the purpose of preserving order and protecting persons and property. When a soldier who has been enlisted and is supported by the Government in order to preserve order and protect persons and property uses the equipment with which the Nation has furnished him to produce disorder and destroy life and property, it becomes at once the imperative duty of every other member of the army to do all in his power to detect the criminal and sustain his punishment. It is intolerable that members of the army should use the power which has been conferred upon them in murderous assaults upon those who have conferred that power. If such a crime is perpetrated and the company, the battalion, or the regiment to which the criminal belongs combines to shield him from punishment, then punishment should be meted out to the company, the battalion, or the regiment. It becomes by its acquiescence a participator in the crime. If there is reason to believe that only a few members of the company are endeavoring to shield the criminal and that the rest of the company are doing all in their power to discover him and bring him to punishment, then the company ought not to be punished; but if the conditions justify the belief that the company as a whole is shielding one of its members or is even indifferent to his detection and punishment and acquiescing in his wrongdoing and willing that he should escape, the whole company is justly liable to penalty.

Nor is there any reason for refusing to visit that penalty on that company because some innocent men may suffer. Whenever an organization as such does wrong, innocent members of that organization are involved in the re-

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sultant penalty. If a corporation is fined for violation of the law, the loss financially falls upon the stockholders, although the majority of them may have been entirely innocent. When a mob destroys property in a county and damages are recovered against the county, the penalty falls upon every taxpayer, even upon those who have been fighting the mob. If only a few negroes in the battalion in Texas were seeking to shield their comrade, the battalion ought not to have been dismissed from the service. The report to the President showed that the battalion, as a whole, tacitly if not actively, agreed to shield the criminal from punishment. Therefore the battalion as a whole was rightly dismissed from the service, although this dismissal may have involved suffering and hardship to some innocent members. There is reason to believe that this is the case. For such innocent members there is, as there ought to be, a deep and widespread sympathy. But sympathy for individuals ought never to be allowed to inflict injustice on the community. And it would be a monstrous injustice to take the money of the people of the United States to equip and maintain a body of soldiers for the protection of the people after that body of soldiers had conspired together to sustain one or more of their number in a murderous attack upon citizens of the United States.

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# National Gratitude

All deep and genuine gratitude is touched with humility, for no sincere person can accept a great blessing or service of any kind without a sense of unworthiness. Self-satisfaction, content with what one is or has done, are alien to the spirit of Thanksgiving. It is significant that the Master was very compassionate with many kinds of sinners whose offenses are ranked among the worst in the accepted scale of moral offenses; but his fierce condemnation was reserved for hypocrisy and self-complacency. Against the hypocrite and self-satisfied man his indignation burned like a flame. He could tell the woman caught in sin to go and sin no more, but upon the Pharisee, proud of his attainments and satisfied with himself, he turned a torrent of scorching condemnation.

This Thanksgiving Day finds Americans blessed with every form of material prosperity. The tide of commercial activity was never so high; it chokes all the channels of transportation, and the problems of the hour are the difficulties of dealing with the enormous development which still continues unchecked. For these material blessings and the comfort they bring with them National thanksgiving is due. But, above all, Americans should be grateful, not for the wealth they are continuing to store up, but for the deepening consciousness of infidelity to great trusts and unfaithfulness to high standards, and for the awakening conscience of the Nation. There is no prosperity in wealth divorced from generosity, morality, and the sense of obligation. Nothing curses a man so deeply as the ability to make money on a large scale by offering his integrity in the open market, and no greater misfortune can come to a nation than the gaining of great possessions at the expense of courage, independence, and integrity. If the prosperity of a jest lies in the ear, as Shakespeare says, the prosperity of a nation lies in its soul; that is to say, in the use which it makes of the things that come to its hand. What men call misfortune is often better fortune than that which they regard as the highest prosperity. Marcus Aurelius was right when he said, "Misfortune nobly borne is good fortune." It is never finally a question of what comes to a man, it is always finally a question of what a man does with his opportunities and his means.

This country has passed through two years of very severe searching of its own record, of very serious misgivings concerning its own moral condition; and at last it has come to a time of confession and repentance. The vast majority of men have been free of all immoral intent, of any purpose to betray a moral trust or to lower moral standards; but the whole country has been guilty of moral sluggishness, carelessness, and indifference. Evil practices have gone so far and penetrated so deeply that they have

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in a certain sense corrupted the public and commercial life of the country. It is impossible to shut one's eyes to the fact that many men of the highest personal character have become blind to moral obligations in business relations, and are guilty of practices which they would scorn in private life. The awakening has come not a moment too soon; that it will be thorough there is no longer the slightest question; that new standards of moral action are defining themselves and new duties revealing themselves becomes clearer every day. A new revelation of righteousness is slowly writing itself on the hearts of the American people. Their very success awes them and disturbs their complacency; and perhaps never before in their history have so many Americans been grateful in the true sense of the word for the prosperities of the hand and of the soul; for material to use on a great scale, and for a new sense of responsibility in using it.

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## *Prosperity and the Money Market*

The people of the United States have probably never in their history been in so prosperous a condition as they are to-day. The farms are producing more crops, the plains more cattle, the mines more ore, the factories more goods, the field of labor more wages, the railways more dividends, and commerce more profits than ever before. In spite of the fact, however, that we have more property than we had twenty-five years ago, we continue to have the same annual difficulties that we have always had in borrowing what we call money to carry on the various legitimate and profitable enterprises in which we are engaged. Why is this? We know that the wealthier a man is the easier it is for him to get five hundred dollars at the bank with which to buy a horse, and it is hard to understand why the same rule should not apply to an entire country.

Last January, in discussing this question, The Outlook expressed its belief that the shortage of money in the country is a very apparent evil, but that the remedy for the evil is not so apparent, and that it would be wise to secure the appointment of a small body of financial experts representing different interests and different sections of the country to consider and propose a remedy. Such a body was later formed, consisting of a joint committee representing the New York Chamber of Commerce and the American Bankers' Association, and it has just issued a plan for an improvement of the monetary system of the country. The proposals of this committee are more definite, representative, and united than any similar attempts to improve our National currency since the resumption of specie payments. If enacted into law, it is certain that these proposals will sensibly affect the financial condition of every man who is supporting a family, earning wages, carrying on a business, or attempting to accumulate his moderate savings for the future protection of those who are dependent upon him. It is this that makes the subject of so-called currency reform one of importance, not merely to the banker and financier, but to every citizen of the country.

Before attempting to consider the plan now offered by the Joint Currency Committee, let us endeavor to see what are the fundamental facts underlying our present monetary system.

There are two kinds of money employed in the United States. These may be called real money and credit money. The real money is the gold coin, whether it appears in the form of gold or in the form of paper notes actually representing gold. The credit money, which is by far the largest part of the money used in domestic commerce and industry, is composed of National bank notes, individual bank checks, and commercial notes of hand or other forms of "I. O. U's."

In principle a National bank note is in no way different from the personal check of the individual depositor on his bank. The only actual difference is that the bank note is certified by the United States Government, which promises to pay the note if the bank fails to do so, while the individual check can be certified only by the bank on which it is

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drawn. It is because of the Government certification that, if a merchant receives in the course of his business a National bank note for five dollars, it does not make the slightest difference to him whether that note is signed by Mr. Forgan, of the First National Bank of Chicago, or by Mr. Smith, of the First National Bank of an unknown Missouri village. These National bank notes in a way do not represent real or metallic money at all. They represent credit, just as the individual bank check does. If it is, therefore, borne in mind that the five hundred millions of National bank notes in this country are simply tokens of credit, it will quite easily be seen that there is a variable demand for them. Let us take the case of a skillful, well-paid mechanic at work in a large factory. He receives his wages once a week, but he wants flour and sugar and bacon and tea daily. He goes to the grocer, and the grocer gives him a little pass-book or token of credit; the better the wages he is getting, the more sugar, tea, flour, and bacon he wishes to buy, and therefore the greater amount of credit he needs during the week. When his wages go down and he is less prosperous, he buys less food and so needs less credit during the week. So the country at large, when it is doing a large business, needs to maintain a large credit at the banks; and this credit takes the form of loans, the banks issuing their bills as tokens or memoranda of these loans.

In order to serve their purpose, bank bills must possess two essential qualities, and only two. They must be uniformly redeemable in gold, and easily variable in quantity. The Government certification gives them now a fixed quality of redeemability. Whatever is done to improve their character must leave this quality absolutely untouched. They are not, however, elastic in quantity. The five hundred millions of bank notes in the country never grow less in amount and only very slowly increase with the organization of new National banks. The result is that in the late summer and autumn, when the farmers and merchants have crops to move and goods to buy, and therefore need to borrow money temporarily, there are not enough of these bank bills or tokens of credit to give every borrower his fair share.

Under the present law the National banks in the country could issue more bank bills than are now in circulation. There are two reasons, however, why they do not avail themselves of this legal permission. First, banks issuing notes have to purchase Government bonds to the full amount of the notes issued and deposit these bonds with the Government; but Government bonds cost more than par, so that a bank which wishes to issue one hundred thousand dollars in circulation has to spend one hundred and four thousand dollars for bonds, and it receives no interest of any kind on this extra four thousand dollars; moreover, it runs the risk of an additional loss if the bonds fall in market price. Second, the law now provides that bank circulation cannot be retired more rapidly than at the rate of three million dollars a month, and if the banker wishes to get his bonds back from the Government, he may not be able to retire the notes which are outstanding against them. Thus, the initial expense of the collateral and the difficulty of getting it back into his own hands combine to prevent the banker from issuing any more of his personal notes indorsed by the Government than he can actually help doing. The result is that when the wheat-raisers and cotton-growers of the West and South want to borrow money in the autumn for moving crops, and are willing to pay a good rate of interest for the purpose, the Western banker sends to his New York correspondent for the deposit which he has in the New York bank, and the New York bank, in order to pay this deposit, has to call in loans which it has made, and the building of subways and bridges and office buildings has to be arrested, and there results what is called a stringency in the money market, with a high rate of interest and all the ensuing confusion, perplexity, and sometimes acute distress.

The Joint Committee of the Chamber of Commerce and the American Bankers' Association proposes to remedy this condition of things in the following manner. Any National bank having been in business for one year and having a surplus of twenty per cent. of its capital

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shall be permitted to increase the amount of the bank bills it issues in amounts determined by its capital and the bond-secured notes it has already issued, without, however, being required to deposit any additional bonds with the Government; this will make the issue a simple process for the banks. The Government is to continue to guarantee these new notes; this will make them absolutely good for universal acceptance by the people. And the banks are to pay the Government a tax on this new circulation; the proceeds of this tax will constitute the Government's protection against its certification or guarantee. It is believed that a small tax paid annually by six thousand National banks will at once create a fund much more than enough to protect the Government against the failure of any single bank or any possible group of banks in any given year. The provision limiting the retiring of National bank notes to three million dollars a month is to be repealed. It is believed by the proposers that this general plan, with certain minor checks and conditions, will enable the National banks of the country to issue bank notes or credit tokens when additional currency is needed, and to withdraw and cancel them easily when there is less demand for bank currency.

During the next few months there will undoubtedly be widespread public discussion, as there ought to be, of this proposed new monetary legislation. Those of our readers who are not banking or financial experts need to keep only two things in mind in regard to this or any other scheme for providing additional paper currency in the country. Will the value of the new bills be as good and as fixed as gold, and will their volume change automatically with the changing needs of the country? If by law the Government guarantees the payment of the bills, they will be as good as gold, or, at all events, as good as any bond-secured circulation could be. The point for the experts in banking circles and in Congress to determine is under what conditions the Government will be justified in certifying, indorsing, or guaranteeing the additional notes of the banks. In our judgment, the question of elasticity can probably be determined only by experience.

In surgery, astronomy, chemistry, and the abstract sciences the layman must take not only his knowledge but his opinions from the experts. Banking is, however, not an abstract science, but an empirical one; and while its operations are often confused by technical jargon, the principles that underlie it are really simple. What often seems to the reader to be a dry and technical question becomes a human and vital one if he will consider that the financial relations between himself and his bank and between his bank and the Government are simply on a large scale the relations between individual neighbors. In a later issue, having here aimed to outline the principles involved, we propose to discuss the new currency plan in more detail.

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## *Ship Subsidies*

Mr. Elihu Root is one of the ablest advocates in the country. America is happy in having so distinguished a counselor at its council board. His heart is enlisted in his country's service, and his plea for ship subsidies, reported briefly on another page, is not, in its purpose and spirit, a plea for a special interest but for his country. We honor alike the integrity and the ability of the pleader; and we dissent from his conclusion. He advises his hearers to write to Congress urging the passage of the ship subsidy bill. We advise our readers to write to Congress urging its defeat.

It is true that the postal facilities between North America and South America are inadequate, and that it is the duty of Congress to provide better facilities. We do not know that $720,000 a year is too much to pay for such facilities. It may not be enough. There are reasons why American mails should be carried in American ships, officered by American citizens, protected by the American flag, and subject in time of war to be called into service by the American navy. In so far, then, as Mr. Root proposes that Congress shall authorize the Postmaster-General to expend $720,000 a year for the carriage of American mails, in Ameri-

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can ships, under the American flag, to South American ports, The Outlook does not dissent, provided the payment made is always adjusted with sole relation to the value of the service rendered.

But though on a superficial reading this may at first appear to be his proposition, what he proposes is really something quite different. The essential feature of the proposal is not that it provides for carrying the mails, but that it prohibits American merchants from exercising their own judgment on the question where and how they shall get the ships in which the mails are to be carried. Mr. Root's proposal includes these affirmations: First, that better provision should be made for carrying the mails between North and South America. That is true. Second, that the American mails ought to be under the protection of the American flag. Perhaps that is true. Third, that no American merchant should be allowed the protection of the American flag for his ship unless it is built in an American ship-yard. That is not true.

Sound economics points in the opposite direction. Mr. Root puts his argument in a nutshell in the following sentence: "We should give back to the ship-owner what we have taken away from him" (by the tariff). A much simpler method would be not to take it away from him. There was something to be said for a protective tariff in the early days of the country, when we needed to invite immigration and to promote a diversified industry. We have now immigration enough, and our industry is diversified. There is not the least danger that America will ever drift back into a merely agricultural country. There is something to be said for a protective tariff now in aid of really infant industries like the coffee industry in Porto Rico, or in promotion of factory erection in what were before purely agricultural sections, like the cotton factory in the South. But neither argument supports a proposition to prohibit the American merchant from buying his ship wherever he can buy it to advantage, as he now enlists his seamen wherever he can enlist them to advantage.

Experience points in the opposite direction. Germany is taking a leading position in commercial development. She has overtaken England throughout the Turkish Empire. She is not far behind her in China. It is true that Germany pays ship subsidies, but Germany does not depend on ship subsidies. The Hamburg-American Line, the largest steamship line in the world, does not receive a dollar of subsidy, and never has except for two years (1901–3) when two of the company's steamships participated in a subsidized service to East Asia, which they soon voluntarily relinquished. Germany does not depend upon prohihitory legislation to promote her ship-building. German steamship companies are free to buy their ships in Germany or abroad, and, in fact, they sometimes buy in one market, sometimes in the other. Germany depends, not on restrictive legislation, but on industrial education, on developing the brain of her people to think and the hand of her people to do. If Mr. Root will propose a Federal law to subsidize industrial education in all the States and for all the people, he will get at the real heart of the present difficulty. It is to be cured by intelligence and freedom, not by dollars and restrictions.

Party policy points in the opposite direction. There is a rapidly rising tide in this country against all forms of legislation in behalf of specially favored interests. In the Republican party are two parties: one, which Mr. Roosevelt has hitherto represented, in favor of a fair chance to all and special favors to none; the other, represented by the influences which kept the Porto Ricans for two years out of the American markets and are now endeavoring to keep the Filipinos out of the American markets, a party which argues for special favors to some on the specious plea that all will come in for a share of the benefits. It is increasingly evident that the people favor the first party. It may be, as Mr. Root says, that no party dreams of repealing the protective tariff. But a rapidly increasing number of Americans in both parties are opposed to extending it, and do more than dream of reducing it. This is no time to commit the party

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to a new form of the old policy of special legislation for the direct benefit of a few capitalists on the chance that many laborers may come in for a share of the indirect benefits.

The moral argument points in the opposite direction. Whenever government has undertaken to foster special interests by direct appropriations supposedly for the general good, corruption has resulted. It was so in France under the Bourbons; it was so in England under Walpole; it is so in Russia under the autocracy; it has been so in this country, alike in the National, the State, and the municipal governments. It is inevitable. Let the public treasury be used for private subsidies, and we all rush to the treasury to get our share. The Credit Mobilier is the natural accompaniment of a subsidized railway scheme. The notion that the government is a cow, and that, if you let a few favored dairymen milk her for the cream they can get, the common people will get quantities of good skim milk, never has worked well and never will.

For these reasons, here too briefly and too inadequately stated, The Outlook is opposed to the ship subsidy scheme. To promote American commerce let the American merchant buy his ship wherever he will, and let the American Government pay a fair price for the carriage of the mails to any American who will carry them under the protection of the American flag.

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# *A Common Perplexity*

A letter which we publish on another page, entitled "A Common Perplexity," represents a state of mind that we are sure is very common, of which many ministers are ignorant, at which others are shocked, confounding it with infidelity, which still others meet by dismissing the supernatural from religion altogether and reducing religion to a system of ethics, and still others (and we are glad to believe an increasing number) clearly perceive, heartily sympathize with, and endeavor sincerely and courageously to deal with. We can here only hint the direction in which such a writer as this is to find the solution for his difficulty.

There are three conceptions which underlie religious thinking. They may be defined as, No God, Some God, All God.

The first conception is entertained by very few. Atheism has no place in modern philosophy. There are, says James Martineau, three forms under which it is possible to think of the universe: "Given the first, it is intellectually thought out; the second, it blindly grows; the third, it mechanically shuffles into equilibrium." The last is the atheistic conception of the universe, and it no longer has any standing among thoughtful men.

The conception of Some God is that which formerly underlay the current theology. God was conceived as having wound up the universe as a man winds up a watch, and as interfering with its operations from time to time by special acts. These acts were variously designated as miracles, special providences, revelations, inspirations, and the like. They were all conceived of as special episodes in the history of the world of matter and the world of men. Our correspondent, bred in this view, finds it difficult to harmonize its assumptions with the modern teaching of science, history, and literature, and he would find it equally difficult to reconcile it with the modern teaching respecting the world religions.

The third conception is All God. There are in nature no natural forces; there is only one eternal and infinite force; there are in life no beneficent influences; there is only one infinite and eternal beneficent influence. God is, to use Paul's phrase, "the all in all." According to this view, God is the source and foundation of all material life. All its springs are in him. All providence is special providence. Miracles are only striking manifestations of his perpetual presence. There can be no such thing as a violation of the laws of nature, for this would be a violation of the laws of God's own being. Revelation is not an episode. God does not now and then emerge from his hiding and show himself to men. He is

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always manifesting himself to men and in men. Inspiration is not an episode confined to one epoch of human history, or one nation among the nations. God broods all men. All that is true and beautiful and good in human thought and aspiration comes from him, as all flowers have the source of their life in the sunlight. The stories of God's guidance vouchsafed to Moses, of the inspiration of his love given to Hannah, of his shepherding care sung by David, of the hope he imparted, interpreted by Isaiah at the period of Israel's captivity, are told that we may know that the statesman of to-day may look to the God of Moses for guidance, the mother of to-day may look to the God of Hannah for inspiration, the farmer of to-day may look to the God of David for courage and strength, and the preacher of to-day may look to the God of Isaiah for the gospel of hope. The Bible is not infallible. It is not and does not claim to be an infallibly accurate treatise about religion. It is a book *of* religion. It is the expression of a religious life; that is, of the life of God in the soul of man. The agnostic who wishes to know God, but does not, will find his agnosticism reflected in the Book of Job; the child of God who has made the Almighty his habitation will find his experience of triumph in fellowship with the All-Father reflected in the experience of Paul. There is hardly any experience of doubt or difficulty, of temptation or failure, of battle or victory, which does not find its counterpart in this most human, and therefore this most divine, of books.

Prayer is not a special petition for a special thing, such as a citizen might present to Congress or to the President. It is fellowship with God; it is living in his companionship; it is the consciousness of his perpetual presence; it is the intermingling of our life with his life. Special petitions, confessions, thanksgivings, may and will come in the soul's experience as an expression of this life, but when one is bid to "pray without ceasing" it is not meant that he shall shut himself up in a closet and devote his time to saying prayers. It is meant that he shall live in such a continuous fellowship with the Father that all his life shall turn toward the Father and all the inspirations of his life shall come to him from the Father. Our correspondent's letter says: "There have been people who have made considerable impression on me by their apparent possession of a something which Christians, as a rule, would call the Holy Spirit." It is this impression of holiness of spirit in saintly people that constitutes the best possible evidence of Christianity. He says, "Whether it was a genuine something which has come to them from without, or whether it was a state of mind, enthusiasm, earnestness, into which they had worked themselves, is what I would like to know." This question assumes that there are some inspirations that come from without and others are worked up by the man in himself. That rests on the theory of Some God. The theory of All God is that all enthusiasm, all earnestness, all aspiration and high endeavor, have their spring and source in the perpetual presence of a perpetually inspiring spirit of holiness and truth. One thing only is not of God: that is sin, the spirit of lawlessness, the deliberate making of self-will the ultimate standard of conduct, the determination to go our own way and do our own pleasure, regardless of the question of what is the divine way, what is his pleasure.

There is nothing more mysterious in the processes of creation as portrayed in the first book of Genesis than in the processes of spring as enacted before our eyes every May. There is no higher evidence of the spirit of God dwelling in the hearts of the children of men in the incidents and experiences narrated in the Bible than there is in the incidents and experiences that are taking place about us and within us every day. And even the incarnation, the dwelling of God in Jesus Christ, is but the climax and consummation, as it is the supreme revelation, of that dwelling of God with and in humanity which is the supremest fact of human history and which points forward to the time when the Apostolic prayer will be answered and we, rooted and grounded in love, "shall be filled with all the fullness of God."

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# THE WIDENING SENSE OF HONOR

BY ERNEST POOLE

"For a' that and a' that,
It's coming yet for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that."

"FOR a' that"—the narrowing strife, the strain, the quickening passion for money at any cost—he must be a pessimist indeed who does not feel deep under it all a power mighty and old as the hills, now suddenly changing, widening, and little by little rising to the gigantic task confronting it. This change is too new to be set forth in order, too new to be measured; it is vague, deep, perhaps subconscious; and all to be ventured here is a chain of stories of men and women in one great American city, scattered in different stations of life with vastly different points of view. For in different ways is this rugged old honor widening to the task. The task is perplexing as humanity.

In Chicago is a banker who has been for years devoting his time and his energies to bringing the beauty of Art and Music into the life of the people. The Art Institute is already one of the finest in the world. It is open week days and Sundays *too*; its almost continuous succession of exhibits call out throngs of all kinds and conditions of people; its lectures have already an attendance of twenty-five thousand a year; while in its schools are over twenty-five hundred art students come from all over the Middle West. A surprising scene in Chicago! And in Orchestra Hall even on symphony evenings you find the place crowded with people from every station in life, the music-lovers, some of the four or five thousand who gave their money in subscriptions of from one to a thousand dollars each to build this new home of music. In such public movements men like the banker have been invaluable guides and advisers. And so they will continue to be when the city begins spending countless millions on free libraries, concerts, and lectures; begins to build halls, schools, public baths, libraries, theaters, that shall be, not dreary, commonplace structures, but civic adornments that shall endure.

But to drop from the top to the bottom of the social scale. Not beauty here; the struggle is for food. And food means wages.

In Packingtown two years ago a whole community was fighting a wage decrease that meant actual misery to the lower half of its families. And there one night I went with a mutual friend into the tenement home of a watchman, a young giant of an Irishman, with a slender wife and a pink-and-white cradle containing pink-and-white twins aged three weeks, whom we steadfastly and successfully admired. At last the talk turned away from babies. Mike had been making seventy dollars a month in the Yards. When I asked him why he had left, he scratched his head.

"Though I ain't in no union," he said, slowly, "an' don't believe they're always right, still I kind of feel that the people this time have the *right on their* side. Nora and me know what it'll mean to hundreds of Packingtown families if they lose. So I stopped, to show where I stand."

He had been idle three weeks. His young wife had been ill a long time, and money was low, and the twins looked very small. Of all seasons this was the time for home honor against all wider kinds. She looked up from the cradle with a quick smile.

"Mike hasn't told you it all," she said, proudly. "His boss came at night and offered him a hundred dollars down and a raise to ninety a month if he'd come back and help break the strike. And Mike wouldn't."

"Some day away off," said Joe, the big iceman, "we're goin' to be all honest. Everybody. Even police, even aldermen,



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even business men an' icemen!" His voice grew low and solemn, though his eyes still twinkled. "Have you ever seen a Chicago ice-wagon start out at five o'clock in the morning on a hot August day? Have you seen the driver hitch one end of his scales to a lamp-post an' the other end to his wagon, an' then drive gently off? Why does he do it? Because the company gives him so much ice and he has to sell just that much, even if a third of it melts before night. Honest unstretched scales would make him pay the company wages. Well, sir, you can put it in your story that icemen is gettin' an awful widenin' honor too. We're goin' to make the company allow for melting, so that more lone widders and orphans can be eatin' ice-cream." The twinkle suddenly vanished as he added slowly, "When all sensible people get busy an' settle the price of ice, you can bet there won't be so many tenement babies dyin' in hot spells!"

"I fight the unions," said a big Chicago manufacturer, "because they're so infernally pig-headed sometimes, and all the time they want wages to rise too quick. But I believe in unions, because workingmen make three-fourths of the people of this city, and I want to see the people get a bigger share of the money, shorter hours, and a better living all around. And they won't get that unless they take it, because we employers are human and have families of our own. The fight is healthy for both of us, so long as it's fair and square. Some day we'll bring it to a no-strike basis. But look here." He showed me a pile of typewritten letters. "Here on the eve of a big strike I get twenty-four letters from detective agencies, who remind me of letters they've sent me before, and say that if I had used them in time their men would now be members in the union of my boys, even leaders, directing the union by day and taking my orders at night. All of 'em give references from employers whose names are too well known for me to let you see 'em. And I say it's a disgrace!" He struck the letters with his fist. "Some employers can be just as crooked as some labor leaders, and that's saying a good deal! To keep this fight healthy, with any chance of prosperity, peace, and order way ahead, the honest men on both sides have got to get busy and see fair play and oust the grafters! Meanwhile" —he turned to his desk with a quiet smile—"I'll fight these pig-headed boys of mine till they learn that I'm boss here just as much as they are. I'll teach 'em, oh, I'll teach 'em!" he murmured softly. "But I'll teach 'em square."

"Teaching square" is not easy. When the teamster strike of 1905 was called, it was soon known in inner circles that the strike had been started solely for the purpose of graft by the ring who then controlled the teamster body. A certain reporter found definite proofs. This reporter had once been a labor leader himself, and since then he had been the authority around whom many other reporters and ignorant magazine writers gathered. Incidentally he had helped to arbitrate dozens of labor disputes, for, being a slightly conservative Scotchman, he had warm friends among employers as well as men. He hesitated now, because it is not pleasant to be called a traitor by your old labor comrades. But the next day his paper printed the truth. The next day, the next week, the next month, this man was execrated and threatened from all sides—but kept on. One night, in spite of warnings from friends, he went for news to the weekly teamsters' assembly; and on his way out he was slugged from behind by a big fist with a brick in it, he was jammed up against a wall, and the next instant a revolver was pointing just between his eyes. Luckily, he had more nerve than his opponent.

Last week, when I informed him that he had a widening sense of honor, he gave me a slow, suspicious Scotch grin.

"Is that the same as social uplift?" he inquired. "Because I'm not an uplifter of the ignorant poor; I'm only a democrat who believes the people can uplift themselves. I believe in uplifting only grafters, especially that man with the brick in his fist. And don't make any mistake," he went on, growing suddenly serious. "Most of the union boys think the same way. And we've all been getting busy, and in Chicago half the labor grafters have already been uplifted!"

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Two years ago I knew a quiet, wiry, honest-looking man, whom I will call Frank Ridder. At twenty-six Frank had come from the far West to Chicago, with his wife and baby, and had taken the only job he could find—driving a wagon. By cutting sleep down to five hours he kept up his old law studies, "because later on it might come handy." In two years his employer put him in charge of all the five wagons, at twenty-five dollars a week. He studied the business. Some called him a comer.

But the teamsters had begun to organize, in some thirty branch unions. Frank thought it over, and decided that the union would be a good thing for "the boys"—if honest. He began to watch. He soon suspected the leader of his particular union, and began slowly to "uplift" him; and this he kept on, in spite of wholesale threats and bricks in fists, until at last the ignorant but fair-play-loving mass of teamsters gathered behind him and shoved. And before Ridder knew it he was the local leader himself.

A year later, as his power grew, a certain Chicago employer told him how foolish he was to waste his time as a leader at twenty dollars a week, when he might be making a future that would give to his wife and babies the things that all of us like. He ended by offering a position at thirty-five dollars a week, and promised an early raise. Ridder refused the offer.

He refused all high offices in the National organization, kept his old humble position, and raised wages in his small union, without a strike, from eleven to sixteen dollars a week. And meanwhile, day and night, in big meetings, in small committees, in hard talks with men alone, he helped slowly to open the eyes of the teamsters; until two years ago, with an overwhelming majority behind them, his group went to the National convention, ousted three-fourths of the ring, and put in their own men. He himself took no office.

But "reform waves" are as common in unions as in politics. The old teamster ring made a last desperate effort. Helped (as has been proved since) by some five thousand dollars from a huge Chicago concern which wanted a strike to be called on the house of its rival, the ring rose and scattered money far and wide, and shouted speeches about the rights of workingmen, and began the great strike of 1905, which threw Chicago into chaos.

Ridder spoke against the strike and told the truth about it—and faced the storm. One day on a crowded street he was met by one of the ring, who had offered him money before. This time the man only smiled.

"Frank," he said, "I guess you know me pretty well. This is a big game, ain't it? It would be a pity to let one man's life stand in the way."

"That's all right, John," said Ridder, comfortingly. "You know I spent five years down in Arizona. And"—he put his hand in his pocket—"one man's life don't need pity."

When the long, useless, shameful strike was over, the only teamsters allowed to retain their union buttons were the members of Ridder's little union, which he had kept out of the strike. Then, little by little, the man who had been cursed all over Chicago as "the employers' spy who sold out his friends" was again restored to power. Very slowly, for the ring was strong and rich, and the masses were suspicious. In the end Ridder's new honest crowd resolved to secede from the old body. Their new organization began and grew; in the last six months it has doubled; and now it includes nearly half the Chicago teamsters.

"A better living all around." To obtain this for all of us we need much more than honest unions. The people are slowly rousing to the fact—first, that the City touches their lives at a hundred vital points already and does not half fulfill her duties; second, that the City might perform many other services now very poorly done by private corporations; third, and most important, the people are beginning little by little to feel that they are the City, that *each man owes to the City just as much as the City owes him*. But this rousing is only in waves at election times, and between seasons the burden falls on the shoulders of a few—some wise, some very foolish; some undeniably honest, some undeniably grafters.



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In a big City Department is a weary technical expert. In the old days his chief used to tell him many times a week, "Kindly hand me a technical report saying that Jones & Co. have submitted the very best and lowest estimate of all the contractors." This he did, and if any indignant citizen came to complain that all the jobs were going to Jones & Co., who were sad bunglers, then the placid chief would show the report of his expert. And the bewildered untechnical citizen would walk slowly and sadly away.

But two years ago came a new chief, young and strenuous and capable, who at once proclaimed, "No favoritism of any kind will go in this office!" The weary expert was delighted, and began sending in reports of this tenor: "Jones & Co. have submitted an estimate about twice as high as it ought to be. I may add that Jones & Co. have never to my knowledge done a decent piece of work."

One year passed, and Jones & Co. were ruined. Dozens of honest non-political contractors crowded round the expert. The delighted official grew proud in the knowledge that he was serving his fellow-men; he worked night and day, his salary was raised, he worked harder still—until at last this particular office was practically honest and efficient throughout.

But meanwhile the enthusiastic young chief had resigned, *his* sense of honor having widened far beyond all bounds. And the expert is now struggling along, his salary reduced even below what it was at first, his clerks all smiling and sneering behind his back, large politicians sitting proudly before him with feet on his desk, while he wearily grinds out the old-style technical anthems to Jones & Co.'s glory.

In this sad tale there is one spot of brightness. Never before has the office been so pestered by citizens, doubly indignant and almost "technical" now, because they have seen what an honest chief can do!

"A better living all around." More wholesome homes. Both in New York and Chicago you hear scores of stories of men and women, doctors and nurses, who have been drawn, little by little, into tenement and dispensary work, until now the great part of their energy is devoted to this movement for giving decent homes to humanity. This, too, is not to be done in a year, perhaps not in many generations.

"Widening sense of honor? Bosh!" said a medical friend of mine. "I'd rather do it, that's all. I'm sick of living with millions of neighbors who are forever getting sick and anæmic and crippled and dead, when there is really no sense in it! Some day we shall wipe tuberculosis, typhoid, pneumonia, and a few other big germ-devils right off the American map! And that's something to work for and be glad about—isn't it?—without any sense of honor at all!"

He averages six hours sleep, and has learned to catch naps on the elevated.

"A better living all around." And for this the thing we all need is not only a widening honor, but a widening wisdom to match. Great political and economic movements are beginning, and are undoubtedly going to make sweeping changes that may, in time, affect the Constitution itself. Never has there been a time when informed, thinking citizenship was so deeply needed. And the beginning of citizenship is the school.

The school is not now what it should be, mainly because the average public school teacher receives not quite the same yearly wage as the union hod-carrier. But this is soon to be changed. In Chicago, under the new charter, millions of dollars will undoubtedly be spent on schools in the next ten years. Provisions are being made for a more businesslike expenditure of funds. New ideas of education are coming into the School Board. Miss Jane Addams has become one of its members.

In one of the high schools works a teacher who six years ago was an architect. He decided it was a richer thing to build men than houses, and he has been teaching ever since. He tries to build useful, practical mechanics, who shall be useful, practical citizens as well. Already he has amply influenced hundreds of boys who must later, by their ballots, help to settle great, perplexing,

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vital questions, who must help, by being practically faithful, to build a nation of real voters.

In another part of the city is a woman teacher who has changed a school. At first she gave all her thought and energy to her single class-room. But then she began to feel that she, like every other teacher, had wider responsibilities. She believed that the school should be the center of the community. She began inviting her pupils to little parties of her own in the afternoons, in the evenings, on Saturdays. The room became a place not only for work, but for games and tableaux and sewing and stories, stories that somehow gave big new ideas about one's duty to the city and the nation, ideas to be talked over at night with parents. As the parents began wishing to know this delightful person, in a year she was a friend in most of the homes. All this reacted on the actual school work. Her children did more.

Then she called a meeting of all the teachers, and now the whole spirit of teaching in that school has been widened and enriched. And in many other schools are like beginnings.

The school outlook is the brightest, clearest, cheeriest prospect in America.

The banker who works to get more beauty for all, the watchman who gave up his job to help get more food for all, the employer who, in spite of his "pig-headed boys," still wants fair play for the union, the reporter who told the truth, the teamster who ousted the grafters, the official who fought Jones & Co., the doctor impatient of plagues, the teacher building citizens—these are a few of the people whose sense of honor has widened, though most of them don't know it.

Beneath them are the masses with a swiftly widening sense of power—and a power to be guided most probably by leaders from the people. In a town near Chicago is a switchman with one arm, who works on the tracks for nine cents an hour. He is so obviously honest that the people have always called him Honest B——. And now they have made him an alderman. B—— is an active alderman. He has a passion for ousting Jones & Co., and he is eager for all the new ideas. Whether B—— is wise as he is honest is still to be seen. But one thing is sure. The more men of all classes who know the truth, and are willing to get behind B—— and advise and help him, the better it will be for that town.

Is America to be run by the Unions alone with their widening sense of power, or by the Trusts alone with their widening sense of power, or by all the People of every class, with their widening sense of honor?

# THE NEGRO AND MUSIC

## BY H. J. WILSON

IN any inquiry as to solutions of the negro problem the influence of music must not be slighted. That this art plays a prominent part in the development and life of any people is too obvious to need emphasis; but the response of the negro to music is singularly ready, and so sure that it almost leads to the query whether through this response, rightly directed, might not come the main developing motive.

Those who know him best accord the negro a sincere æsthetic nature. His love of dress and finery, however crudely expressed, is in a manner evidence of this; so is his love of color, though often this manifests itself pervertedly enough. A sensitiveness to natural beauty of scenery and physical environment is almost universal in the race, despite the ugly surroundings in which individuals are forced to live.

But it is in music that this æsthetic sense shows its liveliest development. There is hardly a negro so poverty-stricken that he may not possess a musical instrument of some sort; and many a lad, working hard week in and week out for a paltry wage, will yet save enough to buy himself music lessons. The case is

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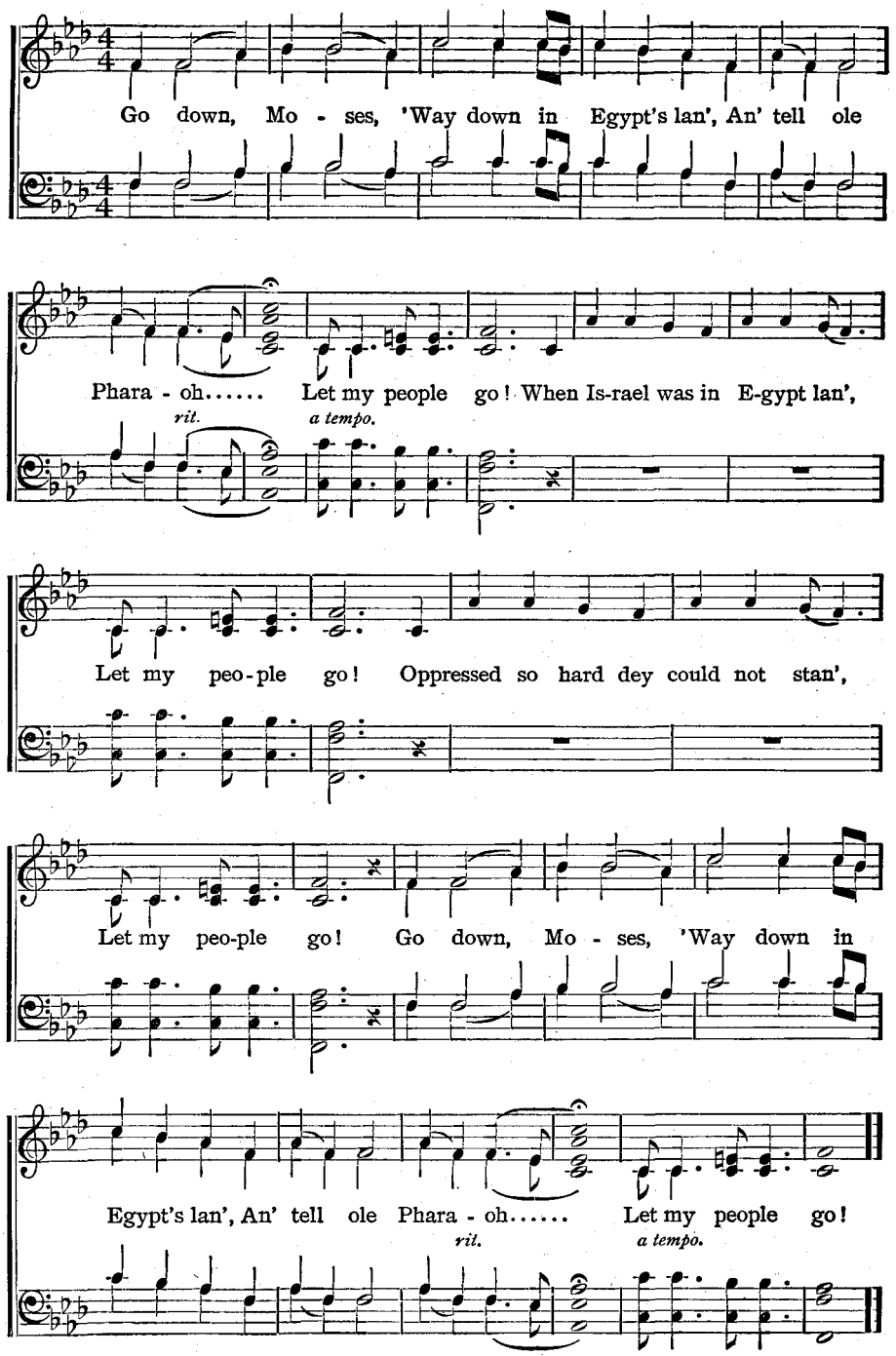
## LET MY PEOPLE GO

Go down, Mo - ses, 'Way down in Egypt's lan', An' tell ole
Phara - oh..... Let my people go! When Is-rael was in E-gypt lan',
rit.
a tempo.
Let my peo-ple go! Oppressed so hard dey could not stan',
Let my peo-ple go! Go down, Mo - ses, 'Way down in
Egypt's lan', An' tell ole Phara - oh..... Let my people go!
rit.
a tempo.

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not unique of the boy who, working with stiff, horny hands all day at the carpenter's trade, devoted nearly the whole of his savings and all of his time evenings to taking a *correspondence course* in piano lessons. Think of the discouragements this suggests! Not to him, however. It was the animation of his existence.

If a negro plows a furrow, he does it to a tune; and he paddles a canoe to some susceptible rhythm. The clatter of a tin pan is suggestive of beguilement to the solitary walk of any child, but observe a colored boy with this primitive medium of expression; note what inspiration it furnishes him for ingenious and highly embellished rhythms which he whistles or sings with immeasurable delight. As with all undeveloped peoples, too, the negro perhaps more than most uses music to charm away superstitious and malevolent fancies.

Marked as a race characteristic is the inherent feeling for harmony. Compare the negro in this respect with the average white person. It is rare enough to find among ourselves individuals or groups of singers who have the instinct for harmonizing a melody, while with the negroes this ability is almost universal. If there are but two or three singers, each will take a different part in order to make the harmony as full as possible. If a boy is within hearing distance of any instrument carrying a melody, he will whistle, not with the melody, however assertive, but will add a part. Still more remarkable is it to hear a boy whistling or singing by himself, carrying the melody until it reaches some point where the feeling is strong for the tonic or dominant note, we will say, when suddenly he will leave the melody to carry itself in the mind, while he takes a bass note to give emphasis to a modulation or climax, returning to his melody with an inerrant instinct when it would weaken or be lost. Nor is this an exceptional instance.

Of course the harmonies the negroes use are likely to be simple (as would be expected with a music-loving though musically uneducated people), being confined mainly to sixths and thirds and similar combinations with but little movement to related keys. Still, in some of the plantation melodies a very fine feeling for harmonic effects is evident, even though studied combinations of notes may not be used. In the illustrative melody on the opposite page, for instance, after the unison passage in F-minor with a really dramatic effect, breaks in the full chord on the tonic of A-flat, held with impressiveness and dignity, till a natural diminuendo leads to a subdued close in F-minor.

It is easy to see ways in which this love of music may serve as an educating force. Mr. Charles Peabody tells how earnestly a stirring singer, in a band of workmen who came under his observation, was besought by his companions not to sing a particular tune, for it "made them work too hard." The same authority states that men are sometimes hired as laborers solely for their ability to incite their associates to work through the rousing quality of their songs. This energizing influence of music is not without its value to a race naturally indolent and ease-loving; but a far greater value is to be found in the cheerfulness it gives the negro under conditions that would drive to despair or deadly apathy a man of another race less sensitive to this influence. Observe a negro at the end of a hard day's work, into which, it may be, have entered bitterness, race prejudice, and injustice. He cannot reason as he can feel—this instinctive creature—and perhaps hate is ready to have its way with him. Bring him under the influence of music and his nature has changed. A wholly different look is in his face, and the glower of ugly resentment is quite gone. The music has transformed him.

His religion, necessary as it is to him, may not always elevate his ideals, because in it are often too much of superstition and too great perversion of ethical standards. But under the inspiration of good music his emotional nature is guided unconsciously to its best expression; and an atmosphere in which this influence predominated might perhaps more than any other one thing cause the negro to attain the highest development of which he is capable. To what extent this is considered and worked for among those who are influential in educating and

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developing the race it is hard to say. The problem is serious, of course, and presents many complexities. Above all, dealing with so subtle a mode of reform demands sincere sympathy with the negro, and requires ample time to prove the serviceableness of what must be at present a more or less unorganized experimentation.

While much is being done in the best schools for the colored people in the South to develop systematically and wholesomely this musical instinct, something yet remains for deliberation. The efforts which are made to preserve the folk-music, to further the instinct for ensemble singing, and to educate the taste of the negro, are in the highest degree valuable. But often one hears some such remark as this: "Let a colored boy join a band and he becomes worthless for steady occupation. It absorbs his entire interest." "Therefore keep him out of the band," is implied. This would no doubt be the simplest mode of dealing with a perplexing difficulty, but is it not a clear confession, on the part of the educator, of insufficient ingenuity or judgment to turn to a serviceable end a surprisingly rich means? If music is so absorbing to the negro, why not devise some way of making it serve systematically to promote his rational activities and to turn to account his exuberance? Or let the band music be of the quality that shall train his mind, rather than add to his native emotionalism. Again, instead of accepting as final the strong inclination to the brass instruments which the negro manifests, why not experiment with and encourage the playing of the more subdued instruments? Above all, study the *kind* of music which has the most ennobling effect upon the race, and by its free use make the most of its influence.

It is a matter to consider whether the almost exclusive following of Northern methods of presenting music to students is likely to be productive of the best results in Southern institutions. To a certain extent this subject as taught to the whites has value to the negro as well; but with his peculiar temperament does he not need distinct modifications in the manner of teaching?

Surely the best results may be expected when that genius shall arise who, while feeling the full value to the negro of the more conservative, finely tempered, and intellectual music of the white man, will yet give recognition to the unique musical æstheticism of the black man; and from his native songs, and in accordance with his racial potentiality, evolve that music which shall spiritualize the negro's emotionalism, train his mind, and preserve artistically his individuality.

# *INDUSTRIAL DEMOCRACY*

## *THE LONGSHOREMEN'S ASSOCIATION*

### *BY LUKE GRANT*

IN the heart of the "lumber district" in Chicago a vessel lay in a slip in the river. High on her decks was piled her cargo of lumber. Like ants on a hill men swarmed over the cargo, transferring it from the ship to the docks with a rapidity that was bewildering.

From the masthead of the vessel a white flag fluttered. It was an ordinary ship's flag with a star and crescent in the center. To the casual observer it had no significance.

Two men with bundles under their arms stopped and glanced at the flag.

"We might as well make a few dollars," one said.

"All right," answered his companion, and from the bridge the two men descended. Walking up to the "gang boss" of the vessel unloaders, they spoke a few words. The bundles were untied, revealing in each a thick leather apron.

Calling to one side two of the men at work, the gang boss paid them for the time they had worked and discharged them. The two new arrivals took the vacant places. The white flag was hauled down from the masthead. It

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was the "close shop" rule of the Lumber Vessel Unloaders' Union in operation.

Under the terms of agreement between the vessel-owner and the union the captain was required to fly the ship's flag as a sort of distress signal as long as a non-union man was at work on board.

Interested in the "dock wallopers" who had given such an exhibition of their collective power, I stationed myself on the deck of the vessel and watched them at work. Stripped to the waist, their bare backs broiling in the sun, they worked as if their hearts were in their task. They were splendid specimens of physical development. Great muscles on their arms and backs stood out like stout cords. In the gang were a few old men. It was worth while to observe how the old men were treated. When the lumber was taken off the deck of the vessel, at which the men worked singly, the gang divided into sets, four at each hatch. The young, muscular fellows went into the hold where the work was heavier. The older men remained on deck to receive it and pass it over the ship's rail. It was not a matter of sentiment, this giving the lighter work to the older men. It was a matter of business. The sooner the vessel could be unloaded, the sooner would the gang receive their pay, and all had to receive an equal share. The money incentive was before their eyes all the time. The gang boss, a member of the union and selected by the men themselves, under the co-operative contract plan on which they work, did not need to urge them on. He has the power to discharge a man who shirks his share of the work, subject to an appeal to the union, but seldom is he required to exercise such authority. The gang boss is paid an equal share with the others.

Looking from the deck of the vessel, one familiar with the history of this remarkable union could see a picture in the background which told the story of the evolution of the "dock walloper" better than words can tell it.

Two hundred feet away the doors of a saloon opened wide. The proprietor, a big, coarse-looking man, leaned lazily against the door-post, his arms folded. He watched the men at work, and perhaps he wondered if any of their earnings would find their way into his money till. Perhaps he thought of the "good old days" before the advent of the union, when he, or one of his kind, got practically all the earnings of the lumber-handlers. Now he has little to do except watch the men at work. In the old days his "can" trade was good with the "dock wallopers." The union stopped the practice. It caused to be inserted in every agreement with employers a clause which strictly prohibits the carrying of beer or other intoxicating liquor on to the premises of the employer during working hours.

When this innovation was first proposed by Daniel J. Keefe, now President of the Longshoremen's Association with which the vessel unloaders are affiliated, the employers ridiculed the suggestion.

"Impossible!" they exclaimed. "It can't be done."

"It can be done," answered Keefe, "if you will lend your assistance. We will discipline our men for a violation of the clause, and we expect you to help us."

The clause was inserted, first with the lumber-handlers, and has since been extended to every branch of industry in which members of the Association are employed.

Perhaps the saloon-keeper watching the men at work thought of the days when he was a stevedore. Then he had the men completely in his power. The stevedore system was the first abuse the union set out to correct when it was organized nearly thirty years ago. It required long years of hard and patient work to overthrow the established custom, even though the custom was admittedly bad.

The stevedore was a sort of contractor or middleman who did no actual work and who got wages equal to from two to eight men. When a vessel arrived in port, he took the contract for unloading it. True, he did not "sweat" the men, for the price was set by the union at a stipulated sum per thousand feet of lumber. The stevedore got an equal share with the others in the gang. He might, however, have as many as eight vessels unloading at the same time, in which case he got eight shares.

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It was not, however, from a financial point of view that the men suffered by the stevedore system. They were paid the price demanded by the union, and their only money loss was that they had to share with one man who did no actual work. The system was demoralizing in other respects. The men slept in "bunks" in the stevedore's saloon awaiting the arrival of a vessel. This developed in them a feeling of dependence. They could do nothing for themselves. They had to stay on friendly terms with the stevedore or they got little work. This meant that they had to spend their earnings in his place. They had to accept his word for the amount of the cargo. It was easy for the stevedore to have an understanding with the captain and cheat the men out of a portion of their earnings. Many instances have come to light where the captain got a share of this "graft" from the stevedore in order to keep him from telling the actual amount of the cargo. The men might know they were being cheated, but if they protested they would suffer still further. They had meekly to submit until the union became powerful enough to abolish the system with its train of evil influences.

The scene in the background of the picture presents still another evidence of the forward march of the lumber-handlers in the road of human progress. The gang boss, under the co-operative contract plan, has taken the place of the stevedore. Generally speaking, he is honest and divides fairly with his gang. But the lumber-handlers have not all forgotten their experience with the "grafting" stevedore. Their union, which is a thoroughly business one, sees to it that each man gets his fair share.

The unloading of the vessel was still under way when the walking delegate of the union, who has charge of all the gang bosses, appeared on the scene. He went to the office of the lumber dealer, and asked for the bill of lading. A copy was immediately handed him by a clerk, showing the amount and description of the cargo. The union agreement made with the Lumber Carriers' Association at the beginning of each season sets the price to be paid for unloading all grades of lumber. This price in Chicago runs from twenty-six cents per thousand feet of pine lumber one inch thick up to seventy cents each for sixty-foot telegraph poles.

"The tally shows 718,000 feet," said the walking delegate to the gang boss. "The amount is $198.48." In cargoes running over 600,000 feet an additional ten cents per thousand is allowed for the excess because of the greater difficulty in handling it from a deep hold.

"Do you collect the bills of lading for all vessels that enter port?" I asked the walking delegate.

"I like to have them in case of dispute," he answered. "I have to collect one per cent. for union dues, so I must keep an account of all the gangs at work. There is never any trouble, though. I have seen the time when I would be thrown out of an office if I asked for a bill of lading. Now copies are made out awaiting my coming. We have union recognition now," and he smiled.

When the task was completed, the gang boss received the money from the captain and gave him a receipt for it. He proceeded to a saloon where the vessel-unloaders have an arrangement with the proprietor by which, for a small per cent., he makes change and divides the amounts equally, placing each man's share in a separate envelope. The walking delegate was not present, but the gang boss made the regular one per cent. deduction for union dues. The saloon is near the union headquarters and is as far removed from the lumber-yards as is possible.

Sometimes it happens that the bill of lading does not arrive until after the vessel has left port on another trip. In such cases the captain and the gang boss make an estimate of the amount of the cargo. If the estimate later proves to be over the actual amount, the excess is returned to the captain next time he reaches port. If the estimate is under the amount, he pays the difference. There is no trouble in getting the men to return the amounts they were overpaid, for they understand that the union demands exact justice..

Recently a gang boss was detected by the walking delegate cheating the men

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out of part of their earnings. He withheld $1.20 of the sum he received for unloading a vessel. There were twenty-four men in the gang, so that it amounted to but five cents each. Charges were preferred against him in the union, and as he was an old member, the executive board asked for clemency. The board recommended that he be fined $10 and suspended for thirty days. The union would not accept the recommendation, insisting that the constitution be lived up to, which provides for the expulsion of a gang boss who attempts to cheat his men. The man was expelled, and has not been able to earn a dollar at his old vocation since.

The "dock wallopers" are popularly supposed to be as shiftless and improvident a class of workers as can be found in the country. In the days of the stevedore this was largely true. The union has wrought a remarkable change among them. The uncertain nature of their employment has a tendency to make them shiftless. The fact that they are paid on the completion of each job has a tendency to make them improvident. When unloading small vessels it is possible for some of the men to be paid twice on the same day, while in no case do they work more than two days without being paid off. The fact, also, that the gang boss receives the money in a lump sum from the captain and goes to a saloon to make change adds to the temptations that are thrown in their way.

Investigation of the effects of this system on the morale of the men proves that they are neither improvident nor shiftless in a marked degree. Most of them are married. There are men of all nationalities in the union, but the American predominates. Few men make less than $100 a month during the season, and many make largely in excess of that amount.

"What effect has organization had on the morale of the men?" I asked a large lumber dealer.

"It has brought a better class of men into the business," he answered.

"How is the union regarded by the employers generally?"

"Well, I should say it has been an advantage to us as well as to the men. We have our differences, of course, and we think that sometimes we get the worst of it. But I will give those union fellows credit for doing what they agree to do. It has relieved us of a responsibility. When a vessel is due, the business agent of the union is notified, and we can depend on getting it unloaded and sent out without delay."

"What do you think of the rule that requires vessel-owners to fly a flag when non-union men are at work aboard?"

"It really does not bother us in the least. We expect the union to furnish us men. If it cannot furnish a full gang as soon as a boat ties up at the dock, the gang is completed with any one the boss can get. The union makes no objection. When union men appear to complete the gang, the others are paid off. It is a business proposition with us. We hold the union responsible in a way for getting a boat out with as little delay as possible, and have no fault to find with it on that score."

What methods were used by the lumber-handlers to bring about the improved conditions noted? When the Chicago local was organized in 1877, the wages paid were forty per cent. of the present scale. The stevedore system flourished. The men in the occupation were mostly irresponsible, ignorant foreigners in whom the employers had no confidence. Indeed, they had no confidence in themselves.

Among the members of the Chicago local was one man, Daniel J. Keefe, who was able to look into the future. He saw the necessity of a National organization. If the local union had helped the vessel-unloaders in Chicago, why not extend it to include the loaders in northern Michigan, and control the work at both ends of the trip? This led to an effort to form an alliance of lumber-handlers in 1880, but the time was not opportune. The movement failed, but the idea was not abandoned. In 1892 Keefe and a few others succeeded in forming the National Longshoremen's Association, composed entirely of lumber-handlers. Soon it was demonstrated to the skeptical that the control of the situation at both ends of the trip was an

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expedient move. A rule was adopted and put into effect penalizing vessel-owners who employed non-union men. If a vessel at a port in northern Michigan was loaded by non-union men, the union unloaders in Chicago charged an additional five cents per thousand feet for unloading it. If a vessel was unloaded by non-union men in Chicago, the loaders in Michigan ports charged an extra ten cents an hour to load it for the next trip. Delays were even more expensive to vessel-owners than the extra charge, and they soon realized that the "National" was a factor that had to be reckoned with.

The success of the lumber-handlers became apparent to other marine workers. They wanted to get the protection and benefits which the organization afforded, and in 1894 the coal-handlers and freight-handlers joined. The same penalizing rule was put into effect. The penalty was fixed at two cents a ton for coal. Next year the name was changed to "International," and the jurisdiction extended to cover ore and grain handlers in ports in Canada and in Central and South America. The penalty on ore-vessel owners was fixed at two cents a ton, and in the grain trade it was set at twenty-five cents per thousand bushels. A grain-vessel owner might have little difficulty in loading with non-union men in Duluth, and find it very inconvenient to unload in the same way at either Buffalo or Chicago. In this way vessel-owners were forced to recognize the union, although it was composed entirely of unskilled workers, while skilled workmen both on vessels and in harbors were accorded no such recognition.

In the industrial world it is unusual to find skilled workers who seek affiliation with an organization of unskilled workers. But that is what happened in the Longshoremen's Association. Licensed tugmen, earning from $110 to $165 a month; dredge engineers, receiving salaries in some cases of $2,500 and $3,000 a year; licensed pilots with salaries running from $100 to $150 a month, "all found;" marine divers, getting wages of from $8 to $25 a day, all sought affiliation with the now powerful organization which originated with the humble "dock walloper." The latter had accomplished through his organization what the higher-salaried men had failed to do through their skill. Thus the organization of lumber-handlers, which started with a few members, has grown without any preconceived plan to embrace one hundred thousand men in forty distinct and separate crafts engaged in marine transportation work. Many of the skilled branches, such as the steam dredge engineers, the licensed tugmen, and the licensed pilots, maintain their own National organizations, but all are a part of the Longshoremen's Association. It is a "federation" and an international union at the same time.

"We have never tried to coerce an organization into joining our Association," said President Keefe. "They came to us voluntarily and we welcomed them. Ultimately we expect to unite under one head every man employed on the docks, rivers, and wharves, and those sailing on vessels on the Great Lakes."

That affiliation with the "dock walloper" has benefited the more highly skilled workers can readily be seen by a comparison of the wages paid them now and before their affiliation. The marine firemen were the first to take the step in 1899. They had a membership then of 300, and the average wages paid for that year was $29.37 a month. In 1905 the same organization had a membership of 4,200, and the average wage paid was a little over $50 a month. The dredge engineers and cranemen were not recognized by the dredge-owners until after their affiliation with the longshoremen in 1903. Since that year they have made annual agreements with their employers, and their wages have been increased from twenty to sixty per cent. Two years ago the pile-drivers and the fishermen on the Great Lakes became a part of the Association, and their unions were immediately recognized and their wages increased. So it runs throughout all the branches; the marked improvements in the conditions of the workers become noticeable immediately following their affiliation with the international association.

What is the secret of the success of the Longshoremen's Association? No

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doubt much of it is due to the executive ability of the officers and the splendid discipline which prevails throughout. This discipline, which is unequaled by that of any other union of unskilled workers in the country, has made possible a strict adherence to trade agreements, which in turn has given employers confidence in the organization. If a local violates an agreement, the punishment is swift and sure. In some instances the International has not only revoked the charter of the offending local, but has actually placed other union men at work in the places of the strikers. A few such lessons go far to impress on union men the fact that their word given collectively is as sacred as if given individually. Contracts signed in one branch of the industry have been held inviolate even if another branch was engaged in a strike. The Longshoremen's Association is an "industrial" union, but it will not tolerate sympathetic strikes where agreements exist.

But perhaps the real secret of success lies in the centralization of authority when dealing with employers. While each local union enjoys the largest measure of autonomy in regulating its own affairs, in all dealings with employers the authority is centralized in the officers to a greater extent than in any other labor union in America. No local union can send delegates to a wage conference without first giving them full power to act. Each delegate must have credentials showing that he has full authority to act for his union or he will not be seated. In nearly all labor unions representatives are required to act according to their instructions and sign agreements subject to ratification of their unions. Not so with the longshoremen. Once their representatives sign an agreement, the matter is settled. Not once in the history of the organization has this centralization of authority proved a mistake, for no delegate has ever betrayed his trust. The representatives realize that, while they have the power, they also have the responsibility.

"Some of the best agreements we ever got with employers were signed in the early hours of the morning after an all-night conference," said President Keefe. "The employers get tired out and are sometimes caught off their guard. Our delegates must have full authority to act under such circumstances and be prepared to sign at the psychological moment."

These annual wage conferences between the longshoremen and their employers are interesting. Fully ninety-five per cent. of the membership is working under agreements, practically all of which provide for a closed shop. The contracts make provision, however, that if the union is unable to furnish all the men wanted, the employer is at liberty to hire others.

The wage conferences last days and sometimes weeks at a time, each side trying to get an advantage. A great deal of diplomacy is often shown. The representatives of the men frequently argue for a day on some point that is to them really of minor importance. The employers, fearing there is some trick behind it, argue against conceding the point. Suddenly, at a signal understood by the labor representatives, one delegate will offer to withdraw the demand in consideration of being granted some other advantage which has not been pressed at all. The employers readily consent, thinking they have scored a victory, when in reality they have played into the hands of their adversaries, conceding them the point they most wanted. More than once have the employers realized when it was too late that they had been outgeneraled by their opponents.

In spite of the long arguments, the relations between both sides are usually harmonious. There have been comparatively few strikes in the organization, while the meeting together in joint conference has done much to broaden the vision of both employers and employees.

"Look at the appearance of our delegates," said President Keefe during a recent wage conference. "In our first conference with our employers in Cleveland in 1899 we were rather an uncouth lot. I felt almost ashamed of the appearance of our delegates. Many of them wore their working clothes, and some were partly intoxicated. To-day they are as fine appearing workingmen as can be found anywhere. The change can be attributed largely to seven years

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of joint conferences and trade agreements."

The flexibility of the Longshoremen's Association is wonderful. It is an "industrial" organization, aiming to unite under one head all the men in the industry. At the same time each branch is allowed strict craft autonomy in regulating wages and working conditions, subject to an appeal to the International. Thus it embraces at the same time all the features of "industrialism" and "craft autonomy," issues opposite to each other which cause a division in every convention of the American Federation of Labor.

It is not alone on that point that the Longshoremen's Association is unique among American labor unions. It has united in one organization the steam dredge engineer at a salary of $3,000 a year with the dock laborer at $2 a day. The dredge engineer may not associate socially with his humbler brother, but he it was who made the first overtures for closer affiliation. The licensed pilot who steers a magnificent ship into port may perhaps refuse to notice the humble package freight handler standing on the dock, but the pilot was glad to seek affiliation with the freight-handler in the hope of securing "recognition" for his own union.

Comprehensive as is this organization in its present form, the ambitions of its leaders are not yet fulfilled. The system of penalizing vessel-owners is now confined to the Great Lakes. The leaders are aiming to extend it to cover the oceans as well. Through an arrangement with the dock laborers of Great Britain and other countries, it will probably be but a short time until a vessel-owner loading with non-union men in England or Australia will be penalized when the vessel unloads in America. Thus will the Longshoremen's Association become "industrial" and "international" in the fullest meaning of the terms.

# THE PAN-AMERICAN RAILWAY

## BY SYLVESTER BAXTER

*Special Correspondent of The Outlook in South America*

THE "Pan-American Railway" is a figure of speech, not a prospective entity. It signifies simply a route, a chain of railways. One link in this chain has assumed the name —a very good name for the railway company now building in southern Mexico to the Guatemala line to conjure by; an assumption justifiable in view of the vast beyond it leads to. The great idea is largely a matter of sentiment. But sentiment is a greater economic factor than it is often given credit for. This is particularly true when it becomes an international sentiment—even a multinational sentiment, so to speak—supporting a project conceived in altruistic enthusiasm. The practical, or at least the commercial, value of the great project, like that of the "Cape-to-Cairo" scheme, has doubtless been very greatly overestimated. On the other hand, its higher value is perhaps beyond estimation. In its aspects as a through line over which people will travel from end to end, and over which freight will pass, say from New York to Buenos Aires, it can never be of much account. Some day there will probably be uninterrupted railway communication from the Klondike and Cape Nome through to the Straits of Magellan—even making trans-Siberian connections across Bering's Straits. Not a few adventurous persons—record-making globe-trotters—will thus journey by rail the whole length of the Old World and the New.

"Paris to Peking," "Cape Town to Cairo," "Boston to Buenos Aires"—the suggestions are fascinating. For the hardy traveler the geographical experiences will be worth while. The ideas are inspiring as well. But, practically, it is difficult to perceive how in their through-line aspects such axial routes can ever have any great value beyond their

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service in the way of daily mail possibilities. For passenger or freight carrying purposes between widely separated terminals they could never compete with water routes, either in price or in celerity. Few persons except hopeless victims of seasickness would care to brave the fatigue of a railway journey from New York to Buenos Aires, with its dust, smoke, and noise, when the trip could be made with all the comfort that great and swift modern steamships afford. The "way traffic" in its larger sense is what will give such a line its chief value —the traffic all along the route between the various countries, the possibilities of easy transit from any one of these countries to any other—and, above all, the strong international ties among the peoples of the three Americas joined ever the closer by these bands of steel.

The Pan-American Railway project has been earnestly supported by the three Conferences of American Republics. The Conference of Washington lifted it from the visionary to the practical plane by its indorsement and by recommending the survey of the proposed routes undertaken in behalf of the various governments concerned. The Conference of Mexico appointed a permanent committee on the project, and its action led to the sending of Mr. Charles M. Pepper to the various countries concerned to report upon the railway situation and prospects there. Mr. Pepper's concise report included much valuable information. The Conference of Rio de Janeiro recommended to the various republics concerned that in the construction of local lines the intercontinental route be followed so far as possible. With a view to giving the various sections of the route the status and sanction necessary to attract the investment of capital, the completion of plans, specifications, and estimates by associations of engineers organized for the purpose by the several States was recommended, together with the determination as soon as possible of the concessions of land, subventions, interest guarantees, etc., that it might be advisable to grant; also that for each government there should be designated a person or center that should maintain itself in constant communication with the permanent committee on the project, ready to impart and obtain information and data. All this tends to bring nearer the desired consummations.

Meanwhile, since the Conference of Rio de Janeiro there have been some notable new developments. The route adopted by the official survey follows very closely the chain of the Andes through Colombia, Ecuador, and Peru, down into Bolivia, there connecting with the Argentine system. The links to be supplied represent enormous lengths of what promises to be some of the costliest railway construction in the world, while the prospects of remunerative traffic on these dreary stretches of cold upland do not seem at all inviting.

Representations lately made point to a far more desirable route, which, avoiding the Andes and an adherence to the unattractive neighborhood of the west coast, would make an almost direct line through the interior of the continent. After traversing Colombia by a favorable route, the line would pass entirely through Brazilian territory, until it entered Paraguay, where, at Asuncion, it would connect with the Argentine system by lines now built or under construction. So attractive does this route look that American capitalists are said to stand ready to undertake at once a preliminary survey, and, in the event of a favorable report, to back the colossal enterprise, which would naturally receive substantial support from the Brazilian Government. It would open up the virgin territories of the now almost unpopulated States of Amazonas and Matto Grosso—each a sizable empire in extent. It is claimed that on the vast Matto Grosso tableland the altitude modifies the climate and makes it attractive for white immigration, with its practically boundless possibilities in the way of agriculture and grazing. In behalf of this route it is urged that, great as the difficulties of crossing the big rivers might be, they are surmountable, by modern engineering resources, with immensely less trouble and cost than would be mountain construction in the Andes. In crossing the Amazon, and perhaps other great rivers, ferries would naturally be resorted to.

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While such a railway might not serve for international communication in South America so directly as the Andean route, indirectly it might prove of greater service by making directly accessible and practically available the numerous great waterways of the Amazon and La Plata systems, which always must be invaluable transportation routes. Bolivia and Paraguay would profit immensely in this way. Again, Peru would be encouraged to realize the projected railway lines to connect her capital with the navigable waters of the Marañon or the Ucayali, thereby opening up for exploitation her rich and fertile eastern sections, affording new outlets by combined water and railway routes north to the Caribbean and eastward and southward into many parts of Brazil, as well as into Bolivia, Paraguay, and Argentina. Moreover, Peru would thereby obtain a great transcontinental route by way of the Amazon. Although Lima lies on the Pacific slope, her future greatness appears to lie in the development of her magnificent Atlantic slope, her largest, richest, and most productive section. This would make her more of an Atlantic than a Pacific State. This trans-Brazilian "Panama to Paraguay" line thus appears to present many fascinating possibilities, and may mean some wonderful transformations for South America. Brazil has in contemplation several important transverse routes extending her systems centering at Rio and São Paulo far into the interior to Paraguay, Bolivia, and the State of Matto Grosso. In connection with these railways this great Pan-American line within her own territory would prove of immense strategic and economic value.

The Pan-American Railway in its consummating aspects is a question of a more or less distant future. Of immediate concern, and of the most practical moment, is that of adequate direct steamship communication between our country and South American ports beyond the equator. Upon this largely depends the permanent success of the efforts so earnestly made to bring the great republic into more intimate relations with its southern sisters. The desire for closer relations is mutual, but the instruments for achieving neighborship are lacking. To be friendly in the deed we must know each other better; to this end better facilities for intercommunication are needed. With the completion of the Panama Canal will come speedy steamship communication with the west coast and the possibility of quickly reaching Buenos Aires by way of Chili or southern Peru. All this is some years distant at the best. But the ocean commerce with the west coast can never be more than a bagatelle compared with the trade of the great east-coast ports and the wonderful possibilities of their tributary regions.

There is, therefore, a pressing need for first-class steamship communication under the American flag between the United States and Rio de Janeiro and Buenos Aires. At these ports numerous lines of magnificent fast steamers with luxurious passenger accommodations give constant communication to and fro, bringing from Europe the goods that rapidly increasing wealth and the necessities of growing populations demand. England, Germany, France, Spain, Italy, Austria—all share in this great and profitable trade with steamship lines of their own. The demand for American products is great; the potential market is practically unlimited. But in our efforts to profit by these favorable conditions we are heavily handicapped. Moreover, the lack of convenient direct communication discourages the traveling public of those countries from making the acquaintance of our own land. They only hear about us; few of them know us. Hence their interests abroad are firmly maintained in connection with the European centers that they are kept constantly and continuously in touch with. There is now a monthly line of comparatively small and slow steamers between Rio and New York, making connections with Buenos Aires. These are invariably crowded to discomfort going north. Besides a number of cargo boats with room for only a few passengers each there is no other direct communication with the United States. Hence, for most people in Argentina and Brazil, the only available route to us is the roundabout voyage by way of Europe. Consequently

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few people from those parts of South America get to see us at all save those who come hither under the compulsion of imperative interest, business, or otherwise. And of these the majority travel by way of Europe. With rapid and attractive steamships running direct and catering in various ways to South American tastes, as even the conservative English companies have in a degree learned to do, the situation would be quite changed—and greatly to our benefit. Even with weekly sailings such a line would offer facilities greatly inferior in point of frequency to those enjoyed by Europe, where to such ports as Liverpool, Manchester, Southampton, Hamburg, Bremen, Bordeaux, Marseilles, Vigo, Lisbon, Cadiz, Barcelona, Genoa, Naples, and Trieste, there are weekly or fortnightly sailings of splendid steamers, many of them running with direct swiftness from Buenos Aires, without touching at Brazilian ports.

Whatever opinion may be held concerning the question of steamship subsidies in general, it seems manifest that any responsible undertakings which might perform this inestimable international service should deserve all possible encouragement that within reason our Government could give. Some conservative and experienced business men familiar with the situation, and who have looked the ground carefully over, tell me that the possibilities are encouraging for liberal investments of American capital.

It is notable that the recent Conference of American Republics gave its attention to the question of better steamship facilities between the various American countries. In particular, it was recommended to the several Governments that conventions should be concluded among themselves stimulating so far as possible rapid services by railway, steamship, and telegraph, as well as postal conventions to facilitate the rapid and economical carriage of samples.

# *AN ENGLISH MAN OF LETTERS*[1]

## *BY H. ADDINGTON BRUCE*

A FASCINATING figure of the Victorian era is recalled by the publication of the "Life and Letters of Alfred Ainger." Chiefly known on this side the Atlantic for his witty sayings and his admirable biographies of Lamb and Crabbe, Canon Ainger was primarily regarded by his fellow-countrymen as an apostle of sweetness and light. All who came to know him, whether through hearing his sermons, his lectures, or his readings, or by meeting him at the modest social gatherings which it was his delight to frequent, felt that there radiated from him an influence making for moral and intellectual betterment. This same influence permeated his writings, negligible in quantity when compared with the output of most modern authors of reputation, but in quality notable. Restricted at times his outlook may have been, but what he saw he saw with clear and steadfast vision, and in his standards of life and thought maintained an idealism as inspiring as it is rare.

His very appearance reflected, though not in full measure, the characteristics that made him at once a leader and a companion. Beneath a lofty brow beamed an eye that held all the freshness and enthusiasm of youth, even while it indicated mature thoughtfulness and an intimate acquaintance with the sorrows of humanity. Snow-white hair crowned a countenance of deeply intellectual but generously sympathetic cast. The artist in him was revealed in face and form and gesture, in the frail yet elastic figure, in the fine, nervous hands. And when he spoke the ear was quickly made aware that the first favorable impressions of the eye were not misgrounded. Yet it cannot be said that on closer acquaintance he would be found the same by all men. He had the failings of his qualities. If he thought profoundly he felt keenly, and was pronounced in his per-

[1] *The Life and Letters of Alfred Ainger.* By Edith Sichel. E. P. Dutton & Co., New York. $3.50.

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sonal as in his literary, artistic, and musical affinities and dislikes. His biographer well describes him when she says: "Charitable he was more than most men, and almost as prejudiced as he was charitable; full of deep Christian humility, yet with such an eye for folly that his tongue often dealt in mordant satire. A lover of the obvious, but so fastidious that he sometimes seemed capricious or unjust; dependent on good company, and also a creature of moods, of formidable silences which none could break, till some chance word that took his fancy changed the weather, and the sun burst forth again." His was, in a word, a strangely elusive personality, but a personality winsome even to those denied the plumbing of its depths.

In his case environment seems to have played an exceptional part in accentuating the gifts of nature and in determining the development of his many-sided ego. In the influences under which he fell during the crucial formative period, Ainger was singularly fortunate. It is true that when still in his infancy he was deprived of a mother's loving care and guidance; but in his father, at once a dreamer and a man of affairs, a scientist and a wit, he found a friend and playmate as well as watchful guardian, and much of the peaceful serenity and cheery optimism of the after years must have been a direct product of their intimate comradeship. In his father's house, too, he had the run of a well-stocked library and opportunity to cultivate his taste for art and music. Nor did his literary sympathies find entire vent in reading and juvenile attempts at authorship. "When he was still quite small," we are reminded, "he loved to act a part and to mystify, even in the commonest domestic incidents of life. The only story of his childhood still extant is characteristic enough. His stepmother had sent him upstairs to see what the baby of the moment was about. He returned with a grave but unconcerned air. 'The baby,' he said, 'is sucking needles, sitting with its legs hanging over the window-sill.'" His histrionic ability was fostered by his sisters, and as he grew older the actor in him became more conscious. Larger scope and greater incitement to the exercise of this gift came when he was sent to the boarding-school kept by the excellent Dr. King at Carlton Hill. Here he found among his classmates the sons of Charles Dickens and Macready, and thus he was brought into the most delightful personal contact with Boz himself. "I have seen and have touched him," was all he could say after the first evening spent at Dickens's home, and from his school days he took part for several years in the private theatricals that, to use his own words, drew to Tavistock House "the best wit and fancy and culture of the day."

His fondness for the stage never left him, and it is not at all improbable that he would have adopted it as his vocation had it not chanced that, side by side with the influence of Dickens, there came into his life another influence far more potent in shaping his character and career. The strong religious convictions that were his by right of sturdy Huguenot ancestry had slumbered in the easy-going latitudinarianism of his father's views; they were now aroused to an intense and abiding enthusiasm by the preaching of Frederick Denison Maurice. Sunday after Sunday he sat in Lincoln Inn's Chapel at the feet of this great Christian, grasping as never before the verities of life. From Maurice he received the seriousness of purpose which his nature craved and needed. In later days, indeed, Ainger was wont to declare that he owed everything to Maurice, and certainly he owed to him the impulse to take Orders, and something, too, of the almost preternatural keenness of his moral sense. How deeply the Chapel teachings sank into his soul may be seen from a letter he wrote when but eighteen to one destined to be a lifelong friend:

> You don't know, my dear fellow, how glad I am to find you like Kingsley so well. I felt sure you would if you read him, but I doubted whether you would bring yourself to make a beginning. I feel quite convinced myself that both these writers, Kingsley and Maurice, are earnest and sincere in their endeavor to draw people to the Spirit and the truth—feeling what indeed is most manifest, that the English Church is clinging desperately to the letter and trusting to the bruised reed of forms and conventionalities. Maurice says he is convinced that a theology which does not correspond to the deepest feelings

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of our hearts is not a true theology, and I am sure he is right. People say that all speculation and inquiry are futile, nay impious—that we are commanded to receive the truths of the Bible on faith. So we are, and have reason to be deeply grateful that that command was given to us. Since these words, from the lips of God himself, "He that believeth in me, though he were dead yet shall he live," changed the whole current of the world's thoughts, and gave to man that hope which, thank God, is his life indeed, now and forever—nothing but faith ever quickened that command in a man's heart. But there is nothing in the Bible that forbids man to increase his knowledge of his Father in heaven.

This letter is remarkable for a twofold reason. In the first place, as his biographer suggests, it might be cited as a complete summary of Ainger's religious views on the last day of his life. It is also remarkable as being written by one who, never worldly, was always a man of the world. The eighteen-year-old lad penning this serious and earnest communication was not, as may be imagined, a mystic in embryo, a recluse living within himself and shunning his fellows. On the contrary, he was distinctly a social being, loving and lovable, alive with the mere joy of living. When he relaxed he relaxed utterly, and this trait, too, persisted until his death. Horace Smith, to whom the letter quoted was addressed, has left a portrait showing vividly the cleavage between the Ainger of study and pulpit and the Ainger of every-day intercourse. He writes:

I first became acquainted with Alfred Ainger when we met at King's College, London. We were of the same year in college, and of the same age within a month or two. I remember that, at first, before I knew his name, I called him "the whistling boy." He used to perch upon a desk in one of the class-rooms, always in some impossibly contorted attitude, generally whistling a sonata of Beethoven, or the "Carnival of Venice," with variations, perhaps humming the same in a low, sweet tenor voice. He was always full of fun, even of some mischief, but he had no physical strength for sports of any kind; and so fragile was he in appearance that people would wonder if he could live through the year. During the three years we were together at King's College I don't think we did much work, except in the English literature class, where we were graciously pleased to write essays for Professor Brewer, whom we enthusiastically admired.

Here again the boy was father to the man. Outside of his services to the growth of the religious spirit, the great fact of Canon Ainger's life was his love for literature. At Cambridge University, whither he migrated from King's College and where he made a serious impression on his contemporaries, he found congenial soil for the blossoming both of his religious and his literary instincts. When he matriculated, the Crimean War was still in progress, a feeling of insecurity and doubt prevailed, and a reaction had set in against the utilitarian spirit of the age. With the undergraduates who pondered the problems alike of the day and of eternity Ainger immediately allied himself, and the result to him was, on the intellectual side, the stimulation of his pen to constructive criticism of a high order, and on the religious side the determination to follow the promptings inspired by Maurice and enter the Church instead of the Law, for which he had studied in a desultory way. He was ordained in September, 1860, and the same month became the curate of a small church in a country parish.

Here again he was fortunate, for with his vicar's family he found a home life that provided the sympathy and spiritual stimulus that his sensitive temperament required. But it soon became evident to him that parochial work was not his mission. As has been said, he was intense in his personal as well as his intellectual affinities and dislikes, and while there were many of his parishioners who could and did strike a responsive chord, there were others to whom he was indifferent and cold. "Among the poor, as among the rich, his sympathy was with the individual, and while in one cottage his talk would flow with ease, in another he would have nothing to say. "In many ways, however, he gained the respect and good will of all, and perhaps chiefly through the readings which he gave every week to a mixed audience of magnates and peasants. His discriminating taste, his insight into the subtleties of human nature, his remarkable voice, and his dramatic ability combined to render him an interpreter of the highest order, and if the subject matter of his readings, like that of his sermons, was occasionally above the capacity of his auditors, he never failed to hold their attention and to open



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to their imagination new vistas of delight. Similarly, he enriched their minds by the music with which he beautified the church services, barren almost to dreariness before his advent.

But when all is said, his rural ministry can hardly be called a success, any more than the work of the succeeding two years during which he served as assistant master at a boys' school. His years of achievement really began with his connection with the Temple, a connection formed on the chance suggestion of an acquaintance who proposed that he journey to London and try for the Readership then vacant. Having once heard his voice, the Benchers elected him unanimously. Than that which ultimately fell to him—the Mastership of the Temple—no other post could have been more congenial. He was brought into contact with a congregation able to appreciate and profit by his gifts, his entire environment was such as to develop these to their maximum, and, above all, he had leisure to read and to think and to write. It was in 1866 that he entered the Temple, and except for a brief interval his name was associated with it until the day of his death, nearly forty years later.

As Reader it was part of Ainger's duties to preach Sunday afternoons and, in the absence of the Master, Sunday mornings. From the beginning his sermons, delivered to one of the most critical audiences in England, won him enviable distinction. Their quality is best described by his old friend Dr. A. W. Ward, the present Master of Peterhouse, who declares that they sprang from and refreshed the soul. Yet he was not and could not have been a "popular" preacher in the common acceptation of the term. Eloquence, it might almost be said, was a thing distasteful to him. Still, he had an eloquence peculiarly his own and exceedingly effective for his particular audience. "His fine literary sense," as an anonymous eulogist has pointed out, "his wide reading, his spiritual perception, and his gift of humor, kept ever in strict subordination to the proprieties of the pulpit but playing with lambent light over the gravity of his theme, enabled him to produce an impression not less deep, though more subtle, than is achieved by eloquence of the more obvious kind. At times his sermons had all the charm and point of the most highly finished essay. On other occasions, when his feelings were stirred by some great public event, or by the death of some master in Israel whose memory he delighted to honor, his earnestness and his happy choice of words carried him to a very high level of pulpit oratory. Always the beautiful modulation of his voice and his exquisite elocution enhanced the pleasure of his hearers."

Always, too, he preached orthodox doctrine, dwelling on the sinfulness of sin and the necessity of establishing and enforcing strict ethical canons. This point of view he carried from his ecclesiastical to his secular writings, with the result, in the opinion of some, of impairing his value as a critic of art and literature. But it cannot be denied that the moral sense has an important place in criticism, and wherever that sense had need of free and vigorous expression Ainger was not found wanting. Where he did fall short was in sometimes permitting his judgment to be led woefully astray by his enthusiasms for a favorite writer or musician. His pronouncements then savored of personal opinion rather than authoritative scholarship. Yet a scholar he undoubtedly was, and even when he erred he usually made amends in a way to instruct and delight.

Such is the picture of Canon Ainger that disengages itself from the pages before us. There is much else to which attention might be drawn—his friendships, his home life, and his unfailing fund of wit and humor, on which last Miss Sichel lays perhaps too much stress. For, after all, the true significance of a man is to be grasped by contemplating, not the jest and gambol of his moments of relaxation, but the labors of his serious hours. She might, too, have left a clearer-cut impression by more rigid exercise of her editorial prerogatives in the matter of the correspondence, not all of which seems deserving of preservation. But, taken as a whole, her volume is a not unworthy memorial to one whose influence must surely extend beyond his day and generation.

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# Comment on Current Books

*Affairs of State* A story of intrigue which fails to hold the interest or stimulate the curiosity. (Affairs of State. By Burton E. Stevenson. Henry Holt & Co., New York. $1.50.)

*The Apocalypse of St. John* The Professor of Divinity at Cambridge, England, presents here a work of the solid learning to be expected from such a source. To the Introduction alone two hundred pages are given. The essential unity of the Apocalypse is strongly maintained, though it is admitted that some fragments of an older work may possibly be imbedded in it. As to its author, whether he were John the Apostle or John the Presbyter, Professor Swete, while inclining to the former, grants that "a fair case may be made for either view." He agrees with the nearly unanimous voice of early Christian tradition in assigning the date to the period of persecution under the Emperor Domitian (90–96 A.D.). The purpose was the same as that of the Book of Daniel—to encourage sufferers for their faith to constancy. The book is "in form an epistle, containing an apocalyptic prophecy"—a revelation of the glory of the exalted Christ, and of the suffering and final triumph of his militant Church—"in spirit and inner purpose it is a pastoral." Professor Swete treats it as more than a product of the Christian spirit—as proceeding directly from the glorified Christ himself. Even the threatening addressed at the end to those who add to or take away from it is attributed to this high source—though with the qualification that it is not the mistaken act but the perverse spirit against which the warning is aimed. With its Introduction, Greek texts, Notes, and Indices, the volume supplies an unsurpassed apparatus for the study of a book at once obscure and fascinating. (The Apocalypse of St. John. By Henry Barclay Swete, D.D. The Macmillan Company, New York. $3.50.)

*Biblical History and Literature* Such a book as this testifies to a growing interest in the Bible's place in the scheme of modern education. The Bible being in itself a library of books on various subjects and of various origin, its student needs what he needs in any library, intelligent direction for systematic and discriminating study. This is what these "Outlines" aim to give, and they are adapted to the varying needs of different classes, professional and non-professional, motived by a special or by a general interest. They give ample direction to the most recent works of Biblical scholars, with strict impartiality toward the supporters of divergent conclusions. A valuable feature of the volume is its series of more than twenty historical maps dating from the sixteenth century B.C. to the middle of the first century A.D. (Outlines for the Study of Biblical History and Literature. By Frank Knight Sanders, Ph.D., D.D., and Henry Thatcher Fowler, Ph.D. Charles Scribner's Sons, New York. $1.25, net.)

*Blindfolded* A novel of the most sensational order, narrated by a man whose resemblance to his murdered friend results in a case of mistaken identity and a rapid succession of melodramatic episodes. (Blindfolded. By Earle Ashley Walcott. The Bobbs-Merrill Company, Indianapolis. $1.50.)

*By the Waters of Carthage* There is something fresh and original about this book of travel. The writer is an entertaining and irresponsible guide whose interest is in humanity, and who manages to give a series of realistic impressions instead of the well-ordered facts and descriptions which are easily supplied by encyclopædia and photograph. She expresses herself in letters to her husband, and her observations are full of personal bits and scrappy digressions which will possibly aggravate the sober-minded; but it is certainly true that natural impressions are made up of just such elements and that literary "impressions" are decidedly edited affairs. The Oriental life of Tunis is presented in all its color and variety, and the ruins of Carthage are suggested with quite an imaginative touch. The book is open to many criticisms, with its bits of improbable romance and its free and easy style; but it is really interesting. The photographs, by Garrigues, a Tunis photographer, are unusually fine. (By the Waters of Carthage. By Norma Lorimer. James Pott & Co., New York. $2.50, net.)

*Carthage of the Phœnicians* Some twenty-five years ago the late Cardinal Lavigerie, well famed for his efforts to suppress Arab industry in enslaving Africans, undertook systematic excavation of the site of ancient Carthage. The results of it, as continued by the White Fathers of Carthage, under Père Delattre, are given with many illustrations in this volume. While



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Christian Carthage perished irrecoverably under its Saracen conquerors, Punic Carthage, whose destruction is the eternal infamy of the Roman wolf, has yielded up many relics from her deep-buried grave. Even the sea in storms still casts up tiny scraps of her gold that escaped the clutches of her insatiate foe. No tomb of ancient empire is hung with a pall of more tragic pathos than that of the imperial city which her savage rival annihilated for the commercial reasons that still breed so much inhumanity. The tourist who visits northern Africa to-day will find this volume worth taking along. Where the author diverges from her story of the finds to matters of history or ethnology some inaccuracies appear, as in classing Turks as Semites together with Arabs and Jews. (Carthage of the Phœnicians. By Mabel Moore. Illustrated. E. P. Dutton & Co., New York. $1.50, net.)

*Don-A-Dreams* Don-A-Dreams is a "Sentimental Tommy," although the conception lacks the buoyancy and spontaneous humor of Mr. Barrie, and the story expresses the sensitive idealism of the visionary, the dreamer of dreams, rather than the idealism of the really creative temperament, to whom the actual experiences of life are always vivid. Don lives in a shadow-world, and he lacks imaginative fire. But the book is written with charm and delicacy of observation, embodying a love-story which gains in warmth and interest as it proceeds; and its consistent literary quality lifts it far above the level of ordinary fiction. (Don-A-Dreams. By Harvey J. O'Higgins. The Century Company, New York. $1.50.)

*Every-Day Living* These rules for every-day living are based largely on a principle of non-resistance worked out more clearly in the writer's previous books. Here they are thrown into simple, practical form, but the statements are so bare as to read like platitudes in many instances, and the manner is unnecessarily didactic. (Every-Day Living. By Annie Payson Call. Frederick A. Stokes Company, New York. $1.50, net.)

*The Face in the Girandole* A deft mingling of the romance of sentiment and the romance of old furniture. A sweet face reflected in a dainty old mirror is a graceful introduction to a pretty love-story. The author endues his hero's mania for antiques with the charm of association. Not the mere collector's craze, but the flavor of stateliness and elegance of bygone days, is the real incentive for this young man's search for the old and quaint. (The Face in the Girandole. By William Frederick Dix. Moffat, Yard & Co., New York. $2, net.)

*The German Empire* The German Empire is an increasingly interesting factor in present-day politics, and looms large in prophecies of the future. This prominence is due in part to the clever Kaiser's restless energy, not at all characteristic of Teuton restraint—indeed, reminding one far more of Latin nervousness, vivacity, and vividness. But in far greater measure, Germany's prominence, economically and politically, is due to the German people themselves, to their temperamental abhorrence of the superficial and hurried, to their genius for organization, to their thorough attention to detail in evolving their political and commercial destinies. Mr. Sidney Whitman and Dr. Wolf von Schierbrand, in their suggestive books, have helped us to understand how this prominence has logically arisen. The subject has now been further illuminated in very serious and thorough-going fashion by Dr. Howard. Clearly, compactly, intelligently, discriminatingly, but not very picturesquely, he describes for us the founding of the Empire, the individual States which compose it, the position of the Emperor, the Bundesrath (and in the spelling of that name he follows William II.'s predilection), the Reichstag as the voice of the German people, Imperial legislation, the Chancellor and his duties, citizenship in Germany, the judiciary, the peculiar relation of Alsace-Lorraine to the Empire, the Imperial finances, and, finally and appropriately, he appends a translation of the text of the Imperial Constitution. Such a work, carefully done, will probably proceed to further editions; in them we hope to find chapters on German political parties, especially in view of the startling rise of Socialism as a political power, and also on Germany's foreign policy, particularly as marked by the tendency towards colonial dominion. From Dr. Howard's list of subjects one may correctly surmise that he has attempted to do for Germany something of the comprehensive service done by Mr. Bryce for America, Mr. Bodley for France, and Sir Donald Wallace for Russia. To enjoy any of their works understandingly, one should certainly have read a good general history of the country now described in its present constitutional aspects. A translation of Dr. Howard's book should certainly have been preceded by the reading of some good, up-to-date history of Germany, preferably Dr. Henderson's. If possible, the more careful student should have read the seven volumes of "Die Begründung des Deutschen Reiches" by Hein-

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rich von Sybel, and surely the two volumes already published of Prince Bismarck's "Gedanken and Erinnerungen," in the original or in English translations. (The German Empire. By Burt Estes Howard, Ph.D. The Macmillan Company, New York. $2.)

*A History of Old Middleboro* This volume, which has been ten years or more in the making, is a product of municipal initiative, and does credit to all concerned in its publication. It is carefully written, well printed, and handsomely dressed. Naturally, its appeal is primarily to Massachusetts readers, but all students of early American history will derive useful information from its pages. Middleboro men, if not Middleboro itself, played no inconsiderable part in the annals of the colonies and of the youthful Republic, and Mr. Weston has not overlooked the picturesque and romantic possibilities of his theme in connection with the first settlement by the whites, the French and Indian Wars, and the War of the Revolution. Still later, in the Civil War, we see Middleboro assuming some degree of prominence, and the story of the conduct of its representatives on the battlefield is well told. Especial mention may also be made of Mr. Weston's chapters on the ecclesiastical, political, and social history of the town, giving a good idea of some of the earliest of New England institutions. There are other chapters which will doubtless be skipped by the general reader, chapters of a genealogical or purely "official" character, but of course these were essential to the plan and purpose of the work, and have the merit of preserving and recording much that might otherwise be completely lost in the passage of time. (History of the Town of Middleboro, Massachusetts. By Thomas Weston, A.M. Houghton, Mifflin & Co., Boston. $5, net.)

*In Clive's Command* The mantle of popularity as an English writer of boys' books may well descend from the late George A. Henty to the author of this story, which deals with the fight for India. It is full of thrilling adventure, and mingles the historical and romantic in acceptable proportion. (In Clive's Command. By Herbert Strang. The Bobbs-Merrill Company, Indianapolis, Indiana. $1.50.)

*Joggin' Erlong* "Joggin' Erlong" and other dialect poems by Paul Laurence Dunbar are here bound in attractive form and illustrated with good photographs of negro life. The humor and tenderness of the darky characters and the rhythmic quality of the verse are always a source of delight in Dunbar's poetry. This new edition is a charming gift-book. (Joggin' Erlong. By Paul Laurence Dunbar. Dodd, Mead & Co., New York. $1.50, net.)

*John Hay* John Hay has already taken his definite place in American history. No one of our generation and perhaps no one in our history appealed more to contemporaries as uniting the attributes of a gentleman, scholar, and statesman. It is a satisfaction to those who knew Mr. Hay well, and to that far wider circle of those who were merely his admirers, that the monumental volume just issued contains the addresses by which we think he will be best known, such as the McKinley address before both Houses of Congress, or the Jackson address at the fiftieth anniversary of the birth of the Republican party. It also contains certain addresses which Mr. Hay had prepared but had never delivered, such as the speeches intended for Chicago and New Orleans; among these is the noble speech on "Franklin in France," prepared for the Merchants' Club in Chicago in December, 1904, but not delivered, owing to the death of Mr. Hay's brother—an address with which the volume begins. It is followed by the address on "Omar Khayyám," delivered at the dinner of the Omar Khayyám Club at London, and by that on Sir Walter Scott, delivered at the unveiling of the poet's bust in Westminster Abbey in 1897. Other London speeches are those before the American Society, at the farewell banquet to Mr. Bayard, at the Independence Day banquet, at the Mansion House Easter banquet, 1898, at the annual dinner of the Royal Society, at the dinner of the "Literary Fund," and at the opening of the Robert Browning Garden, York Street, Walworth. Among the addresses delivered in this country are those at the New York Chamber of Commerce dinner in 1891, on "American Diplomacy;" at the National Editorial Association's meeting, on "A Festival of Peace;" at the Pan-American Exposition; on receiving honorary degrees from Harvard and Princeton and at the University of California; at the Grand Army of the Republic's encampment; before the Ohio Society in January, 1903, on "President Roosevelt;" for the seventieth birthday of Edmund Clarence Stedman; before the Press Parliament at St. Louis, on "The Press and Modern Progress;" before the thirteenth annual Peace Congress at Boston, on "America's Love of Peace;" and, perhaps most simple and affecting of all, some remarks on Lincoln's Faith made from Lincoln's pew in the New York Avenue Presbyterian Church at Washington on the hundredth anniversary of the establishment of

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that church. As an author John Hay has been hitherto known by his delightful "Castilian Days" and "Pike County Ballads," and by his joint authorship with John Nicolay of the standard Life of Lincoln. Unless we are greatly mistaken, however, the present volume will do much more than the foregoing to establish Mr. Hay as a scholar and statesman, for it gathers into permanent and dignified form those discussions of public men and matters written during later and riper years. The present volume should be put into the hands, not only of every young American at home, but of every student of our institutions abroad. It is calculated to make every American reader prouder of our great Secretary of State; it will also give to every foreign student of our affairs a higher opinion of the richest American character and attainment. Whatever the occasion, Mr. Hay's conversation and his more formal language were sure to be ripe, spontaneous yet restrained, and full of inspiration and suggestiveness. To use his words concerning another, his own speech was always characteristic of "the freedom of a master and the reserve of a gentleman." (Addresses of John Hay. The Century Company, New York. $2, net. Postage, 14c.)

*Mosby's Guerrillas*

The author rightly calls his old comrades "guerrillas" and their enemies "Yankees," not with intent to annoy either's susceptibilities, but because those were the terms familiarly used on both sides in war times. The spirit of the author is fair and his admiration of courage impartial. Every one who rode with Mosby had exciting experiences, hot fighting, fast riding, and narrow escapes. This is a plain, clear narrative, told with no pretense of literary grace or historical accuracy, but with abundance of stirring incident. (Reminiscences of a Mosby Guerrilla. By John W. Munson. Moffat, Yard & Co,, New York. $2, net.)

*An Old-Time Traveler*

As early as 1609 William Lithgow set out on the first of the three long journeys described in his "Totall Discourse." Like Coryat in his "Crudities," Lithgow loves to indulge in quaint quotation and odd apostrophes and adjectives, but he has not Coryat's humor, either conscious or unconscious. His work contains many picturesque descriptions of cities and customs as they seemed in the early seventeenth century to the eyes of a roving Englishman. He was tortured in Spain as a spy, and thereafter ceased his wanderings, which covered, he tells us, over 36,000 miles, chiefly traversed on foot. The narrative is well worth reprinting in the Library of Travels which contains the works of Coryat, Purchas, and Kaempfer. (The Totall Discourse of the Rare Adventures and Painefull Peregrinations of long Nineteene Yeares Travayles from Scotland to the most Famous Kingdomes in Europe, Asia, and Affrica. By William Lithgow. The Macmillan Company, New York. $3.25.)

*Outline of the Vedanta*

It is no small service which supplies, in this period of quickened interest in Oriental religions, a brief digest of a religious system than which, as Professor Max Müller affirms, few are more instructive. The same authority tells us that we owe more in the study of this system to the author of this compact "Outline" than to any other scholar. The Vedanta (literally the *Veda-end*) denotes the highest aim of the Vedas, the Holy Scriptures of Hinduism. It is to teach what is a religion and a philosophy in one—that the self in man is identical with the Self of the Self-existent Being; to refute objections to the doctrine and to draw conclusions from it. Emerson's lyric, "Brahma," well expresses it. Jesus also implies the essential identity of the human and the divine, qualified by a difference, a personal otherness, which the Vedanta ignores; and while the Vedanta divinizes pure intelligence, the Christian Scriptures divinize righteousness. Hindu intellectualism leads into pessimism, as Schopenhauer shows; Christian ethicism, to the overcoming of evil with good. The reader of the present "Outline" who cares for more details will find them in Max Müller's translation of the Upanishads (*i. e.* doctrines), which form the basis of the Vedic religion and philosophy. (Outline of the Vedanta System of Philosophy. By Paul Deussen. Translated by J. H. Woods and C. B. Runkle. The Grafton Press, New York. $1, net.)

*The Philippine Islands*

This third edition of Foreman's "The Philippine Islands" includes chapters on our administration of the Archipelago since the treaty of peace with Spain. The volume is both lucid and impartial. It is, indeed, written in a spirit too purely academic to be altogether interesting. Certainly the author writes neither an indictment nor a defense of the Americans. He justifies some of the criticisms in detail offered by the American Anti-Imperialists. He declares that the "water cure" was a method "adopted by the Americans," and "was quite inefficacious, because the victim was usually disposed to say anything, true or false, for his own salvation." He gives a wholly colorless description of

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Aguinaldo's capture, which he characterizes as a "remarkable performance of consummate skill, but unworthy of record in the annals of military glory." He describes the Aglipay movement as primarily political rather than religious, and apprehends that under a purely native church "there would be danger of the natives returning to paganism and fetichism." But, on the other hand, it is impossible to read Mr. Foreman's history and believe that under Aguinaldo a free government could have been established. Aguinaldo had organizing capacity and a certain adroitness; but his "present position sufficiently indicates to what disastrous political failure military success in his campaign would have led him." Mabini showed his capacity to draw up a constitution which was "a fair proof of intellectual achievement. But that is not sufficient; the working of it would probably have been as successful as the Government of Hayti, because the Philippine character is deficient in disinterested thought for the common good." There is intelligence enough to form an oligarchy, but not public spirit enough to form a republic. The Filipinos' idea of independence Mr. Foreman does not regard as worthy of being seriously considered. There are three parties among the Filipinos. The Federalists, or "Americanistas," desire American sovereignty to be retained. The Nationalists desire autonomy, but under an American protectorate; in other words, they wish the power to govern themselves while America assumes all international responsibility for their actions. The Irreconcilables desire to have the Americans sent away and leave the islanders to themselves. Their position is logical, but Mr. Foreman has abundant reason for his opinion: "It is doubtful whether entire severance from American or European control would last a year, because some other Power, Asiatic or European, would seize the colony." There is a fourth plan, which Mr. Foreman does not mention—a treaty in which all the great world Powers should join, guaranteeing to the Filipinos their independence. We do not believe that the other Powers *would*, and we do not think America *should*, join in such a treaty, unless some one of the Powers would assume the responsibility for seeing that the Filipinos fulfilled their international obligations. Mr. Foreman adds that "the cry for independence has considerably abated since the Secretary of War, Mr. W. H. Taft, visited Manila in August, 1905, and publicly announced that America intended to retain the islands for an indefinitely long period." On the whole, it may be said of this volume that it is in spirit judicial, and that as a history it abundantly justifies in general the policy which has been pursued by America, though not without criticising it in detail. (The Philippine Islands. By John Foreman, F.R.G.S. Third Edition, Revised and Enlarged. Charles Scribner's Sons, New York. $6, net.)

*Savage Childhood*

In order to understand the life of civilized races we must study the life of savage races, and in order to understand the life of savage races we must study the childhood of the savage. There can hardly be savage tribes more interesting, instructive, and important in child development than are those which we know under the name of Kafirs, for in Mr. Kidd's pages we see that it is only after the age of adolescence in their young that degenerating tendencies arise. Hence the duty of the Englishman should be to emphasize and strengthen the various faculties of the Kafir children, especially the faculty of imagination, so that the little savages may be able to restrain the later blighting tendencies which have not unnaturally made the white man impatient with the average adult Kafir's sensuality, indolence, inordinate vanity, and frequently ludicrous self-assertion—qualities which far outweigh the savage's general native cheerfulness and good nature. The volume is a distinct addition to popular knowledge of anthropology and ethnography. (Savage Childhood: A Study of Kafir Children. By Dudley Kidd. The Macmillan Company, New York. $3.50.)

*Truth and Falsehood in Religion*

This short series of lectures on the basis of Christian faith was called for by the interest of undergraduates at Cambridge, England, in the discussion of religious questions, and is thoroughly judicious and constructive. The truth of religion is not absolutely free, says the lecturer, from all illusion, but it is *dynamically* related to absolute truth, leading forward out of darkness into light. "Faith is an experiment which ends in an experience." It must start from the postulate that "our higher reason is in vital communion with the Power which . . . moves . . . chiefly in the spirit of man." The points at issue are theories about the revelation, not the revelation itself—"the mode of believing, feeling, and acting with regard to God, the world, and our own souls, which was shown by Jesus Christ to be the true way." The world is still young; the gospel "still almost in its infancy; growing experience may be trusted to vindicate it as "the true interpretation of existence." This book may be confidently commended to the attention of all who have any interest in its subject. (Truth and

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Falsehood in Religion. By William Ralph Inge, M.A., D.D. E. P. Dutton & Co., New York. $1.50, net.)

*The Williams and Marys in Holland and England*

The distinct shaping of great movements in history may generally be traced back to certain personalities. This is true whether sharply defined characters favor or oppose popular movements—indeed, in the latter case obstinate antagonism often only strengthens the cause of the majority. More than is supposed, political tendencies in Holland and England have been shaped by the influence of two women, both Stuart princesses, one the wife of the Stadtholder, William II., Prince of Orange, and the other of that greater William of Orange, born "a weakly, puny infant," who made himself one of the strongest men in history. The first woman was Mary, daughter of Charles I. of England; the second, the far more influential Mary, daughter of James II. In 1689 the second William and Mary ascended the English throne. The present volume is really a history of Holland from 1638 to 1689. The earlier date marks the visit of Marie de Médicis, widow of Henry IV. of France, the earliest link in the chain of events which led to the first marriage of a Stuart princess with a prince of the House of Orange. Though the Baroness van Nyevelt writes in strained and dignified style, the picturesqueness of her subject matter gives vividness to every page of her interesting narrative. (Court Life in the Dutch Republic, 1638–1689. By the Baroness Suzette van Zuylen van Nyevelt. E. P. Dutton & Co., New York. $4, net.)

# *Letters to The Outlook*

## *THE NEGRO QUESTION AGAIN*

I.

The negroes of the better class in the South are pretty generally accused of condonation for black criminals and of a willingness to shield them from deserved legal punishment. But when we canvass this class of negroes, we find that the accusation is denied as generally and as insistently as it is made. And continually the accusation is made by reputable whites, and continually is it denied by reputable blacks. So there must be truth, or at least verisimilitude, in both sides—and the following is, from our view-point, the unvarnished truth.

The accusation of the whites would be correct if it sounded thus: The negroes, under present conditions, are very reluctant to assist in bringing accused members of their race to the officers of the law (but not that "they condone crime"). And the negroes' position can still be truthfully stated thus: We are absolutely opposed to crime; we are perfectly willing to see black criminals punished according to the same just and legal methods employed against other criminals.

To one who knows the conditions there is not the slightest contradiction in these statements. The negro citizen is absolutely opposed to crime, and yet is by no means an enthusiastic hunter of black criminals. Why? Seek your answer in the case of every sheriff that is "overpowered," in every jail that is "stormed and searched by a mob of indignant citizens," in every "quiet and orderly lynching," in every court where Justice is compelled to hurry her already dubious dispensation because of the pressure of "conservative citizens," in every criminal punishment of a negro for misdemeanors against a white person such as the whites commit against negroes with absolute impunity, in every acquittal of a white man where a negro would be severely punished, and in every line of the daily news which tells of the indiscriminating rage of white men bent upon the murder of imprisoned black men against whom there is only accusation and often not one phrase or iota of proof.

It would be well for thoughtful white men to stop and consider here: the rectification of these numerous wrongs, and hence the removal of the deadly effect upon the faith and loyalty of the decent negro population, are in white men's hands. The law-abiding black has not one jot of sympathy for the criminal; but indiscriminate attack begets indiscriminate defense in all sorts and conditions of animals and men. It is a blind defense against a blind and brutal justice. It is the illogical induced by the illogical. It may be wanting in the few, but is the common impulse of the mass.

When a self-respecting negro sees another black fleeing the officers of the law, he has no heart to give chase; he cannot know that the man is surely guilty, but he knows that the guilt is by no means as certain as the punishment. And what if it be the "usual crime," or, better, the usual charge? Charged and guilty in this case are almost universally synonymous; then, if caught, there is the mob,

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a taste of blood, an arousal of the animal in man, and a slaughter of the innocent. He may be guilty, he may be innocent—the escape of the guilty or the murder of the innocent—which is preferable?

To be sure, there are many other conditions of like effect; for instance, the negro cannot be overenthusiastic in the support of a law in the making of which he has no share, and whose officers are sometimes so unwise as to proclaim and publish themselves as his enemies. But the chief cause of all apparent disloyalty is the injustice of mob and court.

It is plain, then, that we may tell the truth when we say that we are opposed to crime; and that the statement is not inconsistent with the charge that we are not enthusiastic supporters of the brand of "justice" with which we are so intimately acquainted.

WILLIAM PICKENS.
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## II.

The last word has not yet been spoken about the negro problem of the South. It was never more serious than it is to-day, and no man knows what the end will be. But all the quantities of the problem are not unknown. One fact stands before the American people written so large that none can fail to read it: It is the duty of the white people of this country to help the negro. How this is to be done is the vital question, and the one of widest divergence of opinion. I venture only a suggestion or two.

It is time that we should understand that the negro's greatest need is not social or political equality—supposing that he ever needed these. That which is most in the way of the negro to-day is his low moral standard. All negro men are not thieves, and all negro women are not lacking in virtue; but the lack of the primal moral traits does not discount the negro with his race. The refusal of the military companies belonging to the United States army to disclose the names of the rioters at Brownsville, Texas, is not a surprising revelation of negro character to Southern people.

The negro needs no more encouragement to pity himself. The man who is told that he has been more sinned against than sinning generally goes on sinning.

Abusive language about Southern white people has never helped the negro, and it never will. That sort of thing only puts a sharper edge on race feeling—which is an edge-tool, and needs to be handled with care.

The negro must be taught to look to himself. The pauper spirit, on the one hand, which makes of him a beggar or a thief, and the silly snobbishness that makes him whine because he is not allowed certain imaginary rights and privileges of a social sort, will never help him to better things.

His home life must be regenerated. The white people of all sections should unite in a common effort to help him at this vital point. He needs a pure home more than he needs any sort of education in any schools that might be or have been established for his benefit. When he has learned to respect his own wife and mother more, the assaults upon white women will be materially lessened.

Finally, every effort must be made to encourage friendly relations between the races in the South. It is to be feared that they are not coming closer together, but getting farther apart.

LOVICK P. WINTER,
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## III.

Whenever I have been troubled and perplexed about grave problems, I have always tried to pursue the policy of getting down to realities—of getting just as near as possible to nature. I seldom permit many days to pass without digging in the earth with a hoe in my garden, or coming into touch with my chickens and pigs—these I know are a reality and not artificiality.

In order that I may not get out of touch and sympathy with the real condition and needs of my people in the South, just as often as possible I get out among them on the plantations, far distant from any railroad or town, where I can get into touch with unlettered farmers, can sleep in their cabins, eat their food, can hear from their own lips their stories of struggle and success. I have often secured more material for a speech in a half-hour's talk with a negro farmer than from reading many books. I get many letters from students asking my advice about how to succeed as a public speaker or as a writer. I always reply that the first requisite is to have a real cause to talk about or write about, and to stick close to nature. The man who has a cause will never fail as an orator. With a cause, all the little tricks of gesture, voice, and what not, take care of themselves. All of this, however, is preliminary.

Recently I have been somewhat puzzled as to the real feeling of the masses of white people in the South regarding the elevation of the negro. I wanted to get away from the sensational politicians and newspapers and get at the heart of the average man. This opportunity, happily, was given me. Early in the summer I was asked by the

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President and Board of Directors of the State Agricultural Fair at Mongomery, Alabama, to take charge of the Negro Department. It came about that one of the best spots on the Fair grounds was given to the race, and upon this spot the negroes of Alabama erected one of the best buildings among the whole group of Fair buildings, and they filled it to overflowing with exhibits of their progress in agriculture, in mechanics, in domestic work, in education, as business men, and as showing their moral and church growth. The Fair lasted one week. The attendance was tremendous. In the midst of rather excited racial feeling in the South, many were anxious as to the attitude of the whites—ladies and gentlemen—toward the negro building and the negro exhibits. I was in the building, except one day, during the whole week of the Fair.

In the first place, let me say that every officer of the Fair, from President W. F. Vandiver down, including ladies and gentlemen, manifested just as much interest in the Negro Department as in any other part of the Fair. But the element in the situation which gave me most information and most light was the fact that for a whole week the negro building was literally crowded with white ladies and gentlemen from all parts of Alabama from morning till night. Those who came were for the most part farmers with their wives and daughters, merchants, State and county officials, miners—in fact, every element of both sexes of Alabama life was represented. These were the real people who came by thousands every day. Of course members of my own race were present in large numbers. During the entire week I did not hear one unkind or discouraging remark concerning the negro exhibit. The people who came not only praised the exhibit in the presence of negroes, but when the white people were overheard discussing it among themselves they expressed themselves as being proud of the progress of the black people of their State. Congratulations from the white people to the black people were just as hearty as they would have been in Boston or Chicago.

Now, there are two points that I would call attention to. First, if the masses of white people had no interest in the progress of my race, it was not necessary for them to come to see the negro exhibit; and I am safe in saying that very few, if any, entered the grounds who did not come into the negro building.

In the next place, it was not necessary for them to praise the exhibit in the presence of colored people; but if this was not sincere, it certainly was not necessary for them to praise the evidences of negro growth when discussing the exhibit among themselves, unless they were honestly interested.

During this entire week I did not hear of one unpleasant incident on the Fair grounds between the two races, notwithstanding the fact that the negroes went to see the exhibits of the white people as freely as the white people came to see theirs.

On the last day of the Fair, Governor W. D. Jelks, who came upon the grounds for the purpose of speaking to the colored people, was so much pleased with the negro exhibit that he gave orders to the effect that the awards to negro exhibitors should be doubled in value.

Let me repeat that my experience and observation more and more convince me that in the working out of any complicated problem there is nothing like getting down to realities and getting close to nature.

BOOKER T. WASHINGTON.
Tuskegee Institute, Alabama.

[Neither the intelligent negro nor the intelligent white man ought to let such sporadic occurrences as the Atlanta riots confuse his mind in considering the relations of the negroes and whites in the United States. Mr. Pickens, a recent colored graduate of Yale University, whose ability won for him special distinction in that institution, and Mr. Winter, who, as a white Methodist clergyman in the South, is familiar with home conditions of the blacks, both see real dangers in the so-called negro problem, but dangers which, in our judgment, it is very easy to over-magnify. The fact is that eight millions of negroes are actually to-day living in peaceable, amicable relations with white fellow-citizens. What the negro needs is a pure home, says Mr. Winter. Very true; so do we all. But thousands of negroes do have pure homes, and their number is growing. What the negro needs is impartial justice, says Mr. Pickens. Very true; so does the white merchant struggling against unfair railway rebates. But do not let us forget the thousands of negroes who do receive justice in the law courts. Mr. Washington points out very simply and clearly the fundamental position on which both white man and negro who are puzzled and anxious over this great problem may fall back for new courage and strength. There are now harmonious relations and mutual respect in many communities. By the same methods this harmony and respect can be extended to other communities. This is the way, for this generation at least, to settle the negro problem.—THE EDITORS.]

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## A COMMON PERPLEXITY

[Extracts from a letter written by a young man to his pastor. Editorial comment will be found elsewhere in this number of The Outlook.—THE EDITORS.]

"I am still in an unsatisfactory condition as to my religious views, scarcely knowing what I believe and what I do not, and it is with the object in view of getting the tangle straightened out—in a measure at least—that I write. First, and probably greatest in importance, comes the conviction, which has steadily forced itself upon me during the last year or two, of the inefficacy of prayer to change the existing order of things, except as it may inspire confidence in those who believe that the purposes and acts of the Almighty *are* changed thereby. Experience, observation, and reflection have given me a strong leaning toward the belief that effect follows cause, the prayers of one or many notwithstanding—in other words, a disbelief in special providence."

"My attitude toward the Bible, as I intimated before, has undergone a change. No definite change, either, as I had no firmly established beliefs in regard to it before, nor have I yet, for that matter. But instead of regarding it as containing infallible rules and precepts, from none of which is there an appeal, I have come to believe that—even granting infallibility is there—there will be about as many different infallible rules arising from the same passage as there are minds to interpret what is written. The many things of undoubted value to be found from David, Paul, and the others, which indicate a keen knowledge of human nature, of the trials, temptations, difficulties, hopes and fears which are ever attendant on the human heart, it seems to me are fairly well dealt with in the following passage from Hosmer: 'When it [Hebrew nature] has been directed towards heavenly objects, it has constituted the most fervent piety which the world has ever seen. They grasped heavenly things so vividly that even their bodily senses seemed to lay hold of God and the angels.'"

"I might go on indefinitely with what to me are knotty points touching the divinity of Jesus, the future life, etc., where the evidence to me seems somewhat conflicting, but I have written enough on that score to show in a measure where my difficulty is. For, of course, with doubts such as I have enumerated of the Bible being inspired, it will at once be apparent that it is a serious blow to faith. With a settled belief that it was inspired, a belief in those things which our reason does not always lead us to accept would follow. We would be willing to let reason be overruled in the matter, with the idea that the Almighty himself were back of it all. Here, then, is one of the principal difficulties—lack of faith—my method having been along the line of reason and logic."

"Of course I believe that there is a right and wrong, and always will be—the moral imperative. As I have intimated before, ——'s Christianity has moved me more profoundly than I have ever been before, and here again comes the question: To what is this beautiful life and character to be ascribed—to heredity and environment? or has she been regenerated by the Holy Spirit, something within reach of us all? I will frankly say that I believe that it is mostly the former, and that she might still have the same qualities in large degree were she an infidel."

"There have been people who have made considerable impression on me by their apparent possession of something which Christians, as a rule, would call the Holy Spirit. But whether it was a genuine something that has come to them from without, or whether it was a state of mind, enthusiasm, earnestness, into which they had worked themselves, is what I would like to know. To make a long story shorter, I will say that it is far from my purpose to try to tear down the present accepted beliefs. I don't know that there is anything that leads to greater peace of mind than the simple old faith with its strong confidence in a protecting Providence here and its hope of a reunion with loved ones hereafter, but mine has been shaken to its very foundation, and I don't know whether I shall ever get it back. . . ."

"It must be apparent to every observing mind that there are two great changes in public sentiment gradually but surely taking place. . . . The first of these is the vigorous growth of belief in that part of Christianity which teaches morality, brotherly love, justice, etc. This is clearly demonstrated by the tremendous increase in the number and efficiency of hospitals, orphan asylums, etc. The other trend is away from the distinctively religious part, as separated from the moral, having to do with strict Sunday observance, prayer-meetings, getting 'the power,' having experiences, and all those things that were so common a number of years ago. What is the secret back of all these changes? It is, I believe, the growing tendency toward honest and fair-minded research. . . . Of course this will be done for the most part by the leaders, and the general opinion will follow. For instance, if playing golf on Sunday afternoon tends to break down morality and result in a lower standard of life, I believe that this will become known, and that public opinion will rise up to condemn it after a while. But if, on the other

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hand, it proves health-giving, enjoyable, and harmless, public opinion will grow in support of it. Now, what does this mean? It means that the last court of appeal is transferred from the Bible to educated public opinion."

. . . . . .

"Now, I know that these things of religion are not to be demonstrated like a problem. but I judge that we are both agreed that religion, to be solid, enduring, or stable, must consist of something more than 'Boys, come to Jesus!' and that, with a certain amount of evidence, faith may fill out the measure."

### *WORKINGWOMEN'S EXTRAVAGANCE*

Writing in The Outlook on "Women and Wage-Spending," Mr. Cochran Wilson beautifully demonstrates the danger of treating an important scientific problem from the standpoint of preconceived opinions, often not borne out by facts. This may seem to be a severe criticism, but it seems justified by many of the statements made.

Mr. Wilson appeals in his article for a wiser expenditure of the earnings by "skilled laborers, artisans, mechanics, competent clerks and small tradespeople, earning on the average ten to twenty dollars a week the year around." Against such an appeal nothing can be said. It certainly is desirable that the money earned be spent so as to bring the greatest returns of material goods, and the enjoyment thereof.

But the article contains more than such a plea. It contains the assertion, many times repeated, that by the majority of the women of the working class money is not spent so as to bring these results; in short, that it is spent foolishly, and therefore the article is a simple plea for economy.

It is fair for a professional statistician to inquire: What facts are produced to prove this assertion, to establish this indictment? Surely the problem is too big to be answered by back-door observations of a "next-door neighbor." To be criticised, the workingmen's budgets must first be studied, and they can only be studied statistically. And if one has no patience for such study, one can at least utilize the results of other people's work in that line.

Not only has Mr. Wilson neglected to do this, but he does not seem to be conscious of the possibility of doing it. For he says, "Statistics on this subject are sadly lacking. Indeed, I doubt if statistics mean much to the average person. For myself, I usually skip them."

This is a very playful confession, to be sure. If statistics does not mean much to the average "person," this is hardly true of the average writer. And the phenomenal increase in the amount of statistical work, and of the money appropriated for it, shows a growing demand for statistical data, and a growing appreciation of them. Nor is the assertion at all correct that "statistics are sadly lacking." Statistics may be found bearing directly on this problem—may be found, that is, not by skipping it. A great part of the eighteenth annual report of the Bureau of Labor is devoted to the study of the expenditures of 2,567 workingmen's families—with the average income of $827.19, just of that class that Mr. Wilson is speaking of. A shorter abstract of these data may be found in the Bulletin 65 of the Bureau of Labor (p. 187, seq ). Both publications may be obtained for the price of a postal card.

To quote only a few of the data given, the food expenditure equaled $326.90, or 42.54 per cent. of the total expenditure. Rent took $99.49, or 12.95 per cent.; clothing, $107.84, or 14.04. These are the three items consuming 69.53 per cent. of the total budget. Then there are expenses for mortgages, fuel, lighting, taxes, insurance, organizations, religious purposes, charity, books and magazines, only $12.28 for amusements and vacation—not a very extravagant sum, to be sure; further, there are expenses for sickness and death, which can hardly be considered extravagances. In fact, except for the $45.13 spent for "other purposes," the nature of which is not disclosed, the only items of extravagance are "intoxicating liquors $12.44, and tobacco $10.93," both covering only 3 per cent. of the budget.

It is in clothing that Mr. Wilson finds the greatest extravagance displayed. But is $26.03 really too much for a woman to spend for her clothing (including footwear, hats, underwear, etc.) throughout the year?

And if the indictment of extravagance is not established, the plea for economy becomes only a plea for a lower standard, just as the many evidences of supposed extravagance which Mr. Wilson finds are but energetic efforts to raise the material standard of life—efforts often crude or humorous, but in their final synthesis of more importance to the well-being of the workingmen (as factors forcing a demand for higher wages) than the sweet but harmful plea for moderation of demands and "ideal poverty." The workingmen and workingwomen of America will never be deluded by such misguided appeals. What they want is higher earnings, and not lower expenditures!

I. M. RUBINOW.
Bureau of Statistics, Department of Agriculture, Washington, D. C.

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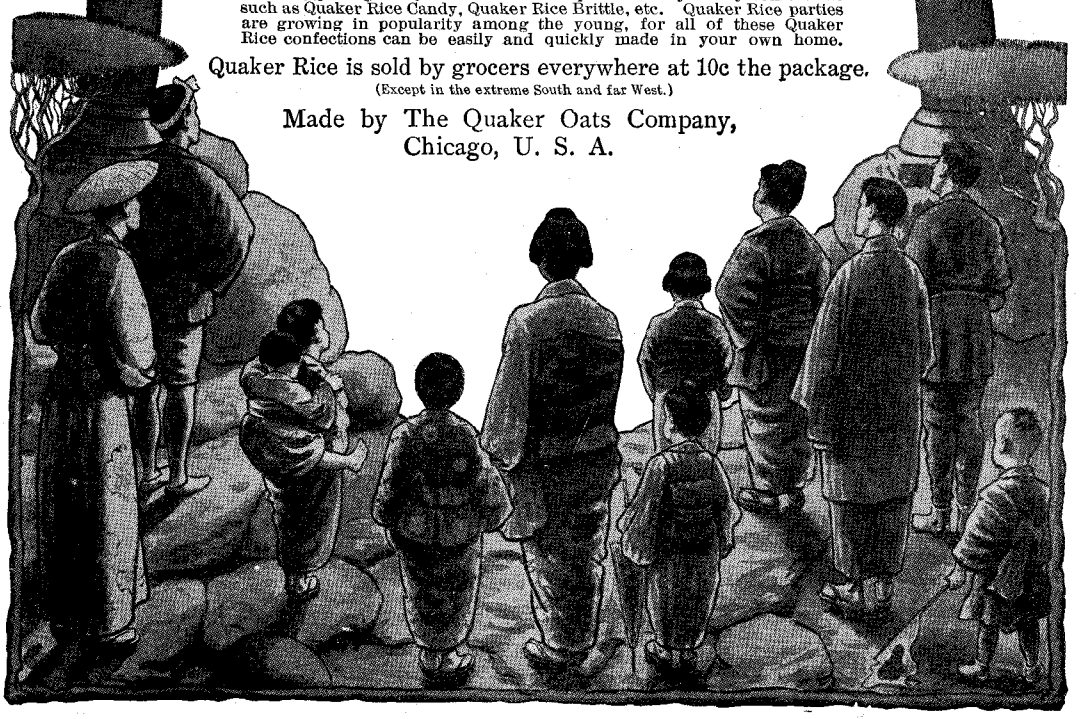


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Let me give you a perfectly balanced organism. Let me give you a perfect blood supply and circulation; a nervous system in which each nerve center properly directs the organ it controls. The resultant strong vitality will enable you to resist disease, and I will make you what you were intended to be—strong, happy, graceful, beautiful—loving and beloved, with a mental calm which is life power and true beauty, making your life a satisfaction to yourself, making you the delight and admiration of your friends.

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Thin bust
Thin chest
Thin arms
Thin neck
Round shouldered
Superfluous flesh
Prominent hips
Protruding abdomen
Height
Weight
Do you stand correctly
Complexion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood

Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?

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If you could sit beside me, at my desk, I could, if I would, show you, daily, hundreds of letters from pupils I have helped. I never violate a confidence, never show a letter without permission; but here are a few snatches from one morning's mail:

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Just think how I have gained, since I began with you, from 112 to 137½ lbs. in one year.
My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise.
My head is steady, the confused feeling having passed away. It is the best spent money ever used for myself.
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could DIGEST TACKS. I am so happy.

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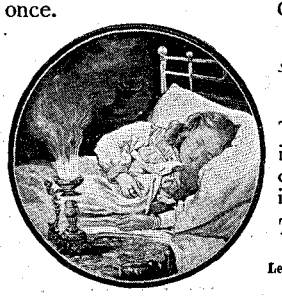

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**The Farm of the late Henry L. Coe must be sold**

to close the estate. This well-known farm of 175 acres with fine buildings is well located near the village of Litchfield, also three outlying tracts aggregating about 100 acres, will be sold with the homestead or separately. This is an unusual opportunity for any one to obtain one of the best farms in the vicinity of Litchfield. For full information, terms of sale, etc., apply to WM. T. MARSH, Admr.

## FLORIDA

### Indian River, Florida

TO LET FOR THE SEASON

**Two Attractive Bungalows,** 5 rooms each, bath, open fires, wide porches. Meals at Inn under same management. First-class reference given and required. THOMAS COSTER, 130 Huntington Ave., Boston, Mass.

**Lake Villa** to rent for season; large piazza, modern improvements, completely furnished. $400. Opposite Royal Poinciana Hotel. Photo. W. W. MAUGHLIN, West Palm Beach, Fla.

**Tampa, Fla.** For sale, 122 acres largest and best virgin cypress and pine timber in solid body, on 3 railroads and water transportation in Fla. 22 acres in bearing orange grove, 2-story house and barn, near R. R. station, crop 10,000 boxes. 15-acre bearing orange grove on Nebraska Ave., Tampa, $8,000. 12-acre bearing grove, on R.R., in hammock, and 40 acres of hammock for $6,000. Dealer in everything Real. Rent questions answered. C. W. ANDREWS, 30 years in this line, 1604 Ashley St., Tampa, Fla.

## FLORIDA

### FOR SALE GRAHAM HOTEL

**PALATKA, FLA.**

Best and only brick hotel there. 30 rooms, $6,000. Make offer. Address W. H. LEETE. 519 P. E. Bldg., Los Angeles, Cal.

## GEORGIA

### Furnished Houses

**FOR RENT,** on the hill near Country Club, Bon Air and Hampton Terrace hotels. Address CLARENCE E. CLARK. Real Estate Agent Augusta, Ga.

## MASSACHUSETTS

### FARMS IN NEW ENGLAND

Illustrated circular free upon receipt of address P. F. LELAND, 21 Minot Bldg., Boston, Mass.

## NEW HAMPSHIRE

### Valuable Country Estate

Comprising 160 acres, extending along the attractive shore of Lake Todd, grand hill and mountain scenery. Buildings are modern and complete. House of 9 rooms, hot and cold water, bath, fireplaces, etc. Large barn and stable with all needed additions and furnishings. Icehouse; abundant water supply with fire hose attachments. **Large and valuable pine lumber lot.** Extensive lawns, shade trees, and orchards. Studio building with fireplace and wide piazzas. Attractive village of Bradford and depot 1½ miles distant. Mail and telephone at house. Particulars on application.
WM. H. STINSON, Manchester, N. H.

## NEW JERSEY

### MONTCLAIR, N. J.

For rent, new house, nine rooms and bath; seven minutes from railroad, two minutes from trolley; on prettiest street in town.
F. M. CRAWLEY & BROS., Montclair, N. J.

### ALL THE ORANGES

**Big** modern home; fine avenue; 13 large rooms; 2 baths; pure air. Lot 125x170. Terms to suit. **Your** opportunity.
WITHROW & ANGIER, 372 Main St.
(East Orange Station near City Hall.)
East Orange, N. J.

## NEW JERSEY

**Franklin F. Mayo & Co.**
solicits your **Real Estate**
business in **Newark, N.J.**

## NEW YORK

### In the Adirondacks

Pure air, pure water, unsurpassed climate. Attractive furnished **Cottages for rent.** Modern plumbing, heating, and electric lights. **Camps** and Camp Sites.
**GEO. V. W. DURYEE**
**Real Estate, Saranac Lake, N. Y.**

### ADIRONDACKS

If you want a cottage, a camp, a building site, or forest lands, near Paul Smith's, Saranac Lake, or Lake Placid, apply to the Real Estate Agent at Saranac Lake, N. Y.
WILLIAM F. ROBERTS.

**30 Years Selling**

### COUNTRY

**PROPERTY ONLY**

Farms, Residences, Cottages, Hotels, Stores, etc., **everywhere. Catalog Free.** **Owners** wishing to sell call or write.
**PHILLIPS & WELLS, 95 Tribune Building, N. Y.**

### For Sale at Rye, N. Y.

House 11 rooms; 2 acres high land. Price $19,000. Address C. P. O., Box 501, N.Y. City.

### Fine Shore Fronts and Summer Homes

on Long Island and Connecticut shores at sacrifice prices. J. B. ROBERTS, 141 Broadway, New York City.

## SOUTH CAROLINA

### Camden, S.C.

**Furnished Cottages To Let and For Sale**

by C. C. MOORE, Real Estate Broker.



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# SECRETARY BONAPARTE ON THE NAVY IN PEACE AND WAR

THE Secretary of the Navy, Hon. Charles J. Bonaparte, who in the newly organized Cabinet will become Attorney-General after a year's most effective work in the Navy Department, will write for The Outlook during the coming year an article on "The American Navy: Its Necessity and Its Mission," in which he will describe something of the work which the navy performs in time of peace, and the absolute necessity, in the interest of civilization, that it shall be adequate in size and armament, as well as in the training of its officers and men, for its high mission.

# GREAT SHORT STORIES

TWELVE of the most famous short stories in literature will be selected by Hamilton Wright Mabie for publication in The Outlook during the year 1907. Mr. Mabie will preface each of these stories with an introduction, descriptive and critical, in which the author's genius and achievement will be discussed, as well as the peculiar merits and quality of each individual story.

# IN HONOR OF GENERAL ROBERT E. LEE

THE one hundredth anniversary of the birth of General Robert E. Lee occurs in January, and will receive special attention in The Outlook. The cover will bear a reproduction in color of the latest and best steel engraved portrait of General Lee, and there will be other portraits and illustrations. In articles from men who appreciate and honor Lee and in editorial comment just tribute will be paid to the military genius and the lofty character of the great Confederate leader.

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In making your Winter Plans

# The Outlook Want Department

can be of assistance to you

## Let us hear from you when you want anything

The rate for notices in **THE OUTLOOK WANT DEPARTMENT** is **SEVEN CENTS** for each word or initial, address included. The first word in each advertisement is set in capitals. Any other word desired may be set in capitals, and the cost for such words is fourteen cents each. If answers are sent in care of The Outlook, include twenty-five cents for the address. Answers sent in care of The Outlook will be forwarded to you, if postage is paid. We solicit only the highest class **"WANTS."** Send for circular, or, better still, send your Want.

**THE OUTLOOK WANT DEPARTMENT**
**287 Fourth Avenue, New York**

# The Outlook Real Estate Department

## Can help you find the property you are seeking

If you wish to lease or buy a home or are seeking a Real Estate investment, write fully to the Outlook Real Estate Department, stating what you wish. We have on our lists a large amount of very desirable property in all parts of America both for sale and to lease, and shall be glad to assist you in finding what you are looking for. There will be no charge for any information we can give you.

**THE OUTLOOK REAL ESTATE DEPARTMENT**
**287 Fourth Ave., New York**

## Last year my customers gave away as Christmas gifts one hundred and eleven thousand (111,000) of my cigars that I know of.

The reason I know is, they sent the orders to me (with their cards) to ship the cigars to their friends, and I haven't heard of any broken friendships as a result.

This testimonial is the best that I could have to the quality of my cigars. A man might be willing, for reasons of economy, to smoke pretty mean cigars himself, but he will never make a present of a poor one to a friend. My cigars are **sold by the hundred to the smoker at wholesale prices.**

I manufacture them right here in a factory clean as the typical New England kitchen, and sell my entire product by the hundred to the individual. Entire product may sound like much or little, but the fact remains that I use an entire five story and basement building of the usual city dimensions, and it is none too large to accommodate my business.

It is only a few days to Christmas, but there is time for you to give my cigars a fair trial yourself, and to decide whether or not they would make acceptable Christmas gifts to your friends at small expense.

**MY OFFER IS:—I will, upon request, send one hundred Shivers' Panatela Cigars on approval to a reader of The Outlook, express prepaid. He may smoke ten cigars and return the remaining ninety at my expense if he is not pleased with them; if he is pleased, and keeps them, he agrees to remit the price, $5.00, within ten days.**

**Shivers' Panatela** EXACT SIZE AND SHAPE

The fillers of these cigars are Clear Havana, of good quality—not only clear, but long, clean Havana—no shorts or cuttings are used. The wrappers are genuine Sumatra.

In ordering please enclose business card or give personal references, and state whether mild, medium or strong cigars are desired.

I make other cigars than my Panatelas—Sumatra wrapped from $5.00 to $8.00 per hundred, and a line of Clear Havana cigars ranging in price from $6.50 to $15.00 per hundred.

If you won't accept one hundred cigars "On suspicion," may I send you these catalogues?

**HERBERT D. SHIVERS**
**913 Filbert Street, Philadelphia, Pa.**

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## IN ONE YEAR IN
# North Dakota
## 525 MILES

of new Railroad Lines were built.

For the five States standing highest in amount of railroad construction, the following is the table for 1905:

| | |
|---|---|
| **NORTH DAKOTA** | **525.23** |
| **Texas** | **337.70** |
| **Georgia** | **242.50** |
| **Minnesota** | **201.04** |
| **Illinois** | **199.30** |

## IN ONE YEAR

the value of crops raised and live stock averaged for each man, woman and child in the State of North Dakota $314.32, or an average for each farm of $2,560.

It is fair to say that North Dakota is the thriftiest and most rapidly developing State in the Union.

**North Dakota Farm Mortgages**

ARE A GOOD INVESTMENT

*WRITE US FOR PARTICULARS*

**WELLS & DICKEY COMPANY**

**Minneapolis, Minn.**



Intending purchasers of a *strictly first-class* Piano should not fail to examine the merits of

**THE WORLD RENOWNED**

# SOHMER

It is the special favorite of the refined and cultured musical public on account of its unsurpassed tone-quality, unequaled durability, elegance of design and finish. Catalogue mailed on application.

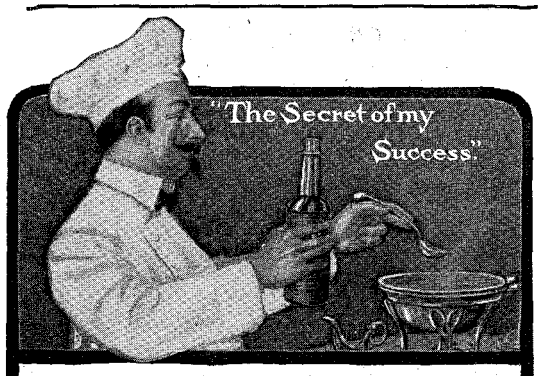
**THE SOHMER-CECILIAN INSIDE PLAYER SURPASSES ALL OTHERS**

**Favorable Terms to Responsible Parties**

**SOHMER & COMPANY**

**Warerooms Cor. 5th Ave. 22d St. NEW YORK**






Culinary success is made up largely of little things. More than one famous chef earned his reputation by the judicious use of

**Lea & Perrins' Sauce**

THE ORIGINAL WORCESTERSHIRE

John Duncan's Sons, Agts., N. Y.



# Trip Around the World

A business man, a student of social and labor movements and of co-operative work, who intends to start some time within the next two months for a trip around the world, wishes to meet a gentleman — publicist preferred—who will join him in the trip.

Reply to X. Y. Z., 8,779,
care of The Outlook.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